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# THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME IV. NEW YORK, THURSDAY, JULY 22, 1852. NUMBER 190.

THE INDEPENDENT.

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## COURAGE AND CONFIDENCE IN THE WORK OF HOME MISSIONS.

*A Sermon preached before the Rhode Island Home Missionary Society, at Little Compton, June 8, 1852.*

BY JOSEPH P. THOMPSON.

PUBLISHED BY REQUEST.

ZECHARIAH IV. 8, 9.—*The word of the Lord came unto me saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it.*

In every great enterprise there are periods that call especially for courage and confidence. These qualities are demanded in the beginning of such an enterprise, of its projectors and leaders: again, when it is encompassed with difficulties and with dangers: and yet again when it nears its consummation and requires one, last, earnest, persevering effort to crown the undertaking with success.

The enterprises of Christian benevolence, while they demand no less of courage and of confidence than secular and political enterprises of the highest magnitude, have this advantage—that they themselves evoke the qualities that they require, supply the aliment for moral force and endurance, act as a perpetual stimulus to action, and discipline the soul in the heroic virtues. A fine illustration of the development of courage and confidence through the power of a great religious movement is given in the incident related to the text. We will briefly recall the history by way of introduction to our theme.

In the first year of his reign, Cyrus, the noble Persian, issued his edict in favor of the emancipation of the Jews who had been brought into captivity by Nebuchadnezzar. In this he was influenced by Daniel the prophet, who in conjunction with Ezekiel in another part of the empire, had been preparing the captive Hebrews for a return to the land of their fathers. As the Jews in Persia were not in a state of abject slavery, but rather in the condition of colonists transplanted by coercion—one of their own nation holding the two highest offices in the empire, and others being in posts of trust and honor—they preserved amongst themselves "the several gradations of rank, family, and property": Zerubbabel the grandson of Jehoiachin—in whose reign they were brought into captivity—being "recognized as the political head of the Hebrew nation" and Joshua as "the chief of the sacerdotal race." Under the command of Zerubbabel a grand caravan of fifty thousand men, women and children, with more than eight thousand beasts of burden, set out to cross the wilderness lying between the Euphrates and the Jordan. Zerubbabel had received from the king a special edict for rebuilding the city of Jerusalem and the temple of the Lord, and in addition to his outfit and his guard, he received also from the treasury all the sacred utensils that had been taken from the temple by Nebuchadnezzar. After a march of several months the expedition crossed the Jordan and saw rising in the distance the sacred hill of Zion encompassed with the broken, blackened, mouldering walls of the city of God. They immediately made preparations for rebuilding the city and the house of the Lord; and their first contribution toward the restoration of the temple and worship of Jehovah—a free-will offering made from the avails of traffic during their forced colonization in the east—amounted to more than *half a million of dollars*. Zerubbabel entered upon the functions of Governor of Judea,—as a dependent, however, of Cyrus,—and Joshua entered upon the office of high-priest. The work of rebuilding was begun with zeal: but it was a work of great labor and difficulty. to be prosecuted in the midst of enemies and of hindrances, and requiring in its leader the utmost courage and confidence.

Zerubbabel and his associates were incited to this work by a special divine influence. The Jewish captives who were deported to Babylon did not embrace the great body of the rural population, but only the more wealthy and influential of the nation, with the artisans and the men of war. An exile of more than half a century spent in comparative freedom upon a luxurious soil and in the midst of superabundant wealth, while it had not effaced the religious sentiment or the national feeling of the people, had done much to naturalize them in a foreign country and to incorporate them with their political masters, so that little enthusiasm for their father-land was felt by the body of the colonists. It was only those *whose spirit God had raised*, whose hearts had been stirred by the appeals of the prophets, that entered into the movement with a proper spirit. Great numbers of the Jews preferred to remain in the land of their adoption—though free to return to the land of their inheritance. Here then was a serious drawback from the first. The national spirit was not sufficiently aroused to give to the enterprise anything of a political character, so that it must go forward strictly as a religious movement, in the strength of religious conviction and in the confidence of religious faith. It was like a second exodus from Egypt, except that there was wanting the iron rod of Pharaoh to scourge the people into the very wilderness for refuge. Zerubbabel must lead his host from a land of ease and plenty, through the fatigues and perils of the desert, to a country laid waste by war, filled with ruins and inhabited by foreigners and apostate Jews. He needed great personal courage and great confidence in God for such an undertaking.

A whole year of preparation elapsed before the returned exiles began to rebuild the temple of the Lord. Scarcely had they laid its foundations when their enemies succeeded in procuring from Cambyses—the son and successor of Cyrus—an imperial mandate forbidding the prosecution of the work as dangerous to the supremacy of the king in those distant regions. The work was hindered by violence. During this suspension the returned Jews themselves became indifferent to the work and sought their own ease and prosperity. But the prophets of the Lord again stirred up its leaders, and a confirmation of the decree of Cyrus was procured in the second year of Darius Hystaspes. As the work once abandoned would demand from its leaders extraordinary zeal and energy, the first aim of the prophets was to re-inspire Zerubbabel with courage and confidence. "Be strong, O Zerubbabel," saith the Lord, by the mouth of Haggai—"Be strong, for I am with thee. Speak to Zerubbabel, Governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them; and the horses and the riders shall come down, every one by the sword of his brother." But in all this terrible commotion of the nations God would be with his people. From the windows of their strong tower they should look unmoved upon the fierceness of the tempest of the wrath of God. Courage then, Courage in the work. "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet;" all that thou doest shall bear my impress—I will use thee for my purposes, thou shalt be my seal—"for I have chosen thee, saith the Lord of hosts."

And after these clarion notes of Haggai, inspiring courage amid the convulsions of the nations, comes the silver voice of Zechariah. In visions that anticipate those of the exile of Patmos, he beholds the golden candlestick with its seven lamps fed with the oil of olive-trees conveyed through golden pipes into the golden bowl, he sees the seven eyes of the divine omniscience, and the angels of divine anointing, and he hears the word of divine promise, 'not by might, nor by power, but by my Spirit, saith the Lord of hosts.' Then in the sublimity of an heroic confidence in God, he gives out his challenge to every enemy and to every obstacle. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." And after this challenge follows the inspiring assurance from the mouth of the Lord, "The hands of Zerubbabel have laid the foundation of this house; *his hands shall also finish it*; and thou shalt know that the Lord of hosts hath sent me to you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hands of Zerubbabel, with those seven" eyes engraved upon it in token of divine guardianship and approbation. Zerubbabel was exhorted to courage and confidence because he was engaged in the Lord's work, because God was with him and had assured him of success. No surer ground of confidence, no higher stimulus of courage could one receive than this. But these same motives to courage and these same grounds of confidence exist with respect to the work in which this missionary association is engaged for Christ. Let us contemplate these first *in their elemental forms*, and secondly *in their outward application*.

Christian courage grows out of an enlightened faith and is the proper correlative of zeal; yet it differs from both faith and zeal. By courage in general, we understand a spirit that encounters dangers and difficulties with firmness—that never yields to fear or depression. Christian courage is this same spirit of firmness and determination, based not upon a natural boldness or a habit of persistence—a mere animal force,—nor upon a pride of strength and of resources, a reckless desperation, or an ambition of victory—but upon an intelligent and comprehensive view of the magnitude, the difficulties, and the dangers of its work, a thorough knowledge of the ground upon which it stands and of the forces at its disposal, and a firm reliance upon divine aid for ultimate success. It is animated not by the blind impulse of passion, nor by the excitement of opposition, of danger, or of personal gain, but by an ardent love for the work itself and for Him who has called it to that work.

By confidence is meant something more than simple faith—it is rather that *assurance* which is given when to the spiritual apprehension faith becomes the evidence of things not seen: an assurance ever sanguine of success—an unwavering reliance upon the cause at stake and upon the powers and agencies by which that cause is to be achieved.

In merely human enterprises courage may be inflamed to rashness, and may exhaust itself in efforts for an impracticable object. Confidence may be misplaced, and by its very assurance, instead of success may bring only disappointment and ruin. Not always do the courageous and the confident succeed; not always when their cause deserves success, and when their courage and their confidence entitle them to reap it. But for this, the eternal city would now acknowledge a triumvirate of tried and faithful men, instead of the triple crown of an imbecile and perjured despotism; but for this the Magyar would have displaced from his native soil of freedom the treacherous and bloody tyranny of the House of Hapsburg. Not to every hero of Liberty, not to every patriot and reformer is it said, 'According to thy courage and thy confidence so shall it be to thee.' No; often for such it is decreed to toil, to suffer, to die without the sight of their desire; to lie buried as the seed of a future renovation, instead of being garnered with the harvest of the present. But though courage and confidence do not uniformly insure success even in a worthy cause, seldom does a cause demanding great and patient effort succeed where these elements are wanting, and always do these qualities render success certain where success is practicable. *Courage*—a spirit that encounters danger and difficulties with firmness, without fear or depression; *Confidence*—a firm reliance upon the cause in which one is embarked and upon the powers and agencies by which it is to be conducted, an assurance that is ever sanguine of success,—these qualities guarantee the accomplishment of any undertaking within the actual capacity of their possessor. What are obstacles, what is opposition, to a man of tried courage and of well grounded confidence? These only nerve him for his triumph. Napoleon could bridge the Alps to facilitate the transport of his invincible army, guided by his indomitable will; Clinton could trench the Empire State to facilitate the exchange of the commerce of the east and the produce of the west, linking lakes and rivers to the ocean, and completing the circuit of navigation along our northern frontier, rolling the tide of commercial prosperity and of mineral and agricultural wealth to every hamlet of the interior and to the queen-like cities that lave their virgin feet in the vast basin of Niagara. This he did by personal energy and force of will: by a courage that neither the natural obstacles to the enterprise, nor its enormous expenditure, nor the virulence of party faction could daunt, and by a confidence that no predictions of failure and no sneers of contempt could shake. "Genuine greatness," said he, in his tribute to another, "never appears in a more resplendent light, or in a more sublime attitude, than in that buoyancy of character which rises superior to danger and difficulty." In face of the prediction of Mr. Jefferson that his project would prove to be a century in advance of the age, in face of the ridicule of smaller men who made 'Clinton's ditch' the staple of their caucus and electioneering speeches against his growing fame, he persevered, until after ten years of unremitting labor he was borne in triumph from Lake Erie to the Hudson, in the first boat that traversed the channel his sagacity and energy had opened, his progress marked by the firing of cannon, the kindling of bonfires and every demonstration of joy, until the grand ceremonial was terminated in the bay of New York, where, amid a fleet three miles in circumference, he symbolized the union of lake and ocean by pouring from a vessel the water of the Erie into the Atlantic. His personal courage, his unwavering confidence achieved an undertaking at which the nation stood amazed. Along the trail of the Indian the waters of commerce flowed, and "towns sprung up in a night like the gourd of the prophet." The "long house" of the Seneca was studded with fertile fields and thriving cities—

"And the old wilderness is changed
To cultured vale and hill;
And the circuit of its mountains
An empire's numbers fill."

But the courage and the confidence of the warrior and the civilian in the accomplishment of their undertakings can never equal in tone or in effect the courage and the confidence of him who with trust in God labors for the honor of Jehovah's name and for the upbuilding of his kingdom.

We have already contrasted the courage and confidence of the Christian, *in their elemental forms*, with the courage and confidence of the revolutionist and the secular Reformer. Let us now proceed to trace these qualities *in their reciprocal relation to the object for which we are convened*. The enterprise of Home Missions has reached the second if not the third stage of a great enterprise already referred to as demanding courage and confidence in its supporters. The projectors of this work had need of these qualities, and most heroically did they display them. When in the beginning of the last century "divers ministers in the eastern parts of the colony of Connecticut, were at the pains and charge of going and preaching in the town of Providence, Rhode Island, by turns"—their own pulpits being supplied in their absence by neighboring ministers;—when toward the close of the last century Connecticut pastors were deputed to take long and perilous journeys on horseback over mountains and rivers and through the wilderness, in order to promote pure religion in the infant state of Vermont and in the new settlements of Western New York;—when in 1798 the General Association of Connecticut organized itself into a Missionary Society to "Christianize the heathen in North America, and to support and promote Christian knowledge in the new settlements within the United States;"—when in 1826, the A. H. M. S. was organized upon the basis of the Domestic Missionary Society of New York, with the magnificent idea of supplying the whole United States with a pure Gospel, while as yet in its first year it had but $20,000 in its treasury and 160 missionaries in its service, of whom 120 were in the then destitute state of New York—in all these opening movements of this great enterprise there was need of a heroic courage and an unwavering confidence on the part of those who projected so gigantic and far-reaching a work of faith.

And the self-denial of the pioneers in this service is one of the brightest monuments of Christian heroism. But is there any less need of these qualities, now that this work from being a simple missionary work has risen to the grandeur of a struggle with all the forces of error and of sin for supremacy in this new world, and through it for supremacy over the nations? Or is there less need of courage and of confidence because in many places the conflict is already won, and the friends of the cause have supinely left it to its own momentum? Will not that momentum be expended and the wheels roll back, if there be not upon an intelligent and comprehensive view of the magnitude, the difficulties, and the dangers of its work, a thorough knowledge of the ground upon which it stands and of the forces at its disposal, and a firm reliance upon divine aid for ultimate success. It is animated not by the blind impulse of passion, nor by the excitement of opposition, of danger, or of personal gain, but by an ardent love for the work itself and for Him who has called it to that work.

By confidence is meant something more than simple faith—it is rather that *assurance* which is given when to the spiritual apprehension faith becomes the evidence of things not seen: an assurance ever sanguine of success—an unwavering reliance upon the cause at stake and upon the powers and agencies by which that cause is to be achieved.

In merely human enterprises courage may be inflamed to rashness, and may exhaust itself in efforts for an impracticable object. Confidence may be misplaced, and by its very assurance, instead of success may bring only disappointment and ruin. Not always do the courageous and the confident succeed; not always when their cause deserves success, and when their courage and their confidence entitle them to reap it. But for this, the eternal city would now acknowledge a triumvirate of tried and faithful men, instead of the triple crown of an imbecile and perjured despotism; but for this the Magyar would have displaced from his native soil of freedom the treacherous and bloody tyranny of the House of Hapsburg. Not to every hero of Liberty, not to every patriot and reformer is it said, 'According to thy courage and thy confidence so shall it be to thee.' No; often for such it is decreed to toil, to suffer, to die without the sight of their desire; to lie buried as the seed of a future renovation, instead of being garnered with the harvest of the present. But though courage and confidence do not uniformly insure success even in a worthy cause, seldom does a cause demanding great and patient effort succeed where these elements are wanting, and always do these qualities render success certain where success is practicable. *Courage*—a spirit that encounters danger and difficulties with firmness, without fear or depression; *Confidence*—a firm reliance upon the cause in which one is embarked and upon the powers and agencies by which it is to be conducted, an assurance that is ever sanguine of success,—these qualities guarantee the accomplishment of any undertaking within the actual capacity of their possessor. What are obstacles, what is opposition, to a man of tried courage and of well grounded confidence? These only nerve him for his triumph. Napoleon could bridge the Alps to facilitate the transport of his invincible army, guided by his indomitable will; Clinton could trench the Empire State to facilitate the exchange of the commerce of the east and the produce of the west, linking lakes and rivers to the ocean, and completing the circuit of navigation along our northern frontier, rolling the tide of commercial prosperity and of mineral and agricultural wealth to every hamlet of the interior and to the queen-like cities that lave their virgin feet in the vast basin of Niagara. This he did by personal energy and force of will: by a courage that neither the natural obstacles to the enterprise, nor its enormous expenditure, nor the virulence of party faction could daunt, and by a confidence that no predictions of failure and no sneers of contempt could shake. "Genuine greatness," said he, in his tribute to another, "never appears in a more resplendent light, or in a more sublime attitude, than in that buoyancy of character which rises superior to danger and difficulty." In face of the prediction of Mr. Jefferson that his project would prove to be a century in advance of the age, in face of the ridicule of smaller men who made 'Clinton's ditch' the staple of their caucus and electioneering speeches against his growing fame, he persevered, until after ten years of unremitting labor he was borne in triumph from Lake Erie to the Hudson, in the first boat that traversed the channel his sagacity and energy had opened, his progress marked by the firing of cannon, the kindling of bonfires and every demonstration of joy, until the grand ceremonial was terminated in the bay of New York, where, amid a fleet three miles in circumference, he symbolized the union of lake and ocean by pouring from a vessel the water of the Erie into the Atlantic. His personal courage, his unwavering confidence achieved an undertaking at which the nation stood amazed. Along the trail of the Indian the waters of commerce flowed, and "towns sprung up in a night like the gourd of the prophet." The "long house" of the Seneca was studded with fertile fields and thriving cities—

"And the old wilderness is changed
To cultured vale and hill;
And the circuit of its mountains
An empire's numbers fill."

But the courage and the confidence of the warrior and the civilian in the accomplishment of their undertakings can never equal in tone or in effect the courage and the confidence of him who with trust in God labors for the honor of Jehovah's name and for the upbuilding of his kingdom.

We have already contrasted the courage and confidence of the Christian, *in their elemental forms*, with the courage and confidence of the revolutionist and the secular Reformer. Let us now proceed to trace these qualities *in their reciprocal relation to the object for which we are convened*. The enterprise of Home Missions has reached the second if not the third stage of a great enterprise already referred to as demanding courage and confidence in its supporters. The projectors of this work had need of these qualities, and most heroically did they display them. When in the beginning of the last century "divers ministers in the eastern parts of the colony of Connecticut, were at the pains and charge of going and preaching in the town of Providence, Rhode Island, by turns"—their own pulpits being supplied in their absence by neighboring ministers;—when toward the close of the last century Connecticut pastors were deputed to take long and perilous journeys on horseback over mountains and rivers and through the wilderness, in order to promote pure religion in the infant state of Vermont and in the new settlements of Western New York;—when in 1798 the General Association of Connecticut organized itself into a Missionary Society to "Christianize the heathen in North America, and to support and promote Christian knowledge in the new settlements within the United States;"—when in 1826, the A. H. M. S. was organized upon the basis of the Domestic Missionary Society of New York, with the magnificent idea of supplying the whole United States with a pure Gospel, while as yet in its first year it had but $20,000 in its treasury and 160 missionaries in its service, of whom 120 were in the then destitute state of New York—in all these opening movements of this great enterprise there was need of a heroic courage and an unwavering confidence on the part of those who projected so gigantic and far-reaching a work of faith.

And the self-denial of the pioneers in this service is one of the brightest monuments of Christian heroism. But is there any less need of these qualities, now that this work from being a simple missionary work has risen to the grandeur of a struggle with all the forces of error and of sin for supremacy in this new world, and through it for supremacy over the nations? Or is there less need of courage and of confidence because in many places the conflict is already won, and the friends of the cause have supinely left it to its own momentum? Will not that momentum be expended and the wheels roll back, if there be not upon an intelligent and comprehensive view of the magnitude, the difficulties, and the dangers of its work, a thorough knowledge of the ground upon which it stands and of the forces at its disposal, and a firm reliance upon divine aid for ultimate success. It is animated not by the blind impulse of passion, nor by the excitement of opposition, of danger, or of personal gain, but by an ardent love for the work itself and for Him who has called it to that work.

1. Such a motive is furnished *in the very nature of the work*. A military genius like Napoleon, prosecuting wars of conquest and of ambition, founding an empire in rapine and blood, can have no pledge of success in the character of his work. That work at every step is against his own moral nature and against the eternal principles of right. Divine Providence may use such a man as the scourge of the nations; it may make him an instrument for chastising the people and inflicting retribution for public sins. He may break up an old and corrupt order of society, and may pride himself that he will make all things new. But the work of such a man rests on no principles that guarantee success. His courage is a mere brute passion, his confidence the infatuation or the intoxication of wickedness. How different the work of the true patriot, the friend of liberty and of man! Like Washington he may be left with a half-clad and starving army, shivering with winter's cold, he may be exposed to the timidity and faithlessness of the national council, to the jealousy of rivals, the treachery of subalterns, the cabals of enemies, and hours of darkness and of fear may overshadow his soul; like Kossuth he may be driven into exile by the combined agency of domestic treachery and of imported despotism, he may be vilified and thwarted at every turn—dispirited and maligned in the very land of Liberty,—but there is in his deepest heart a courage and a confidence inspired by the nature of his work that nothing can ever shake; nay, that roots itself the deeper for all the storm.

How strong the courage, how sublime the confidence derived from the nature of the work in which we are engaged! Compare this with the motives furnished to the Jesuit or the infidel from the nature of his work. I grant that Jesuitism in the person of its founder and of his earlier associates has furnished examples of heroism and of martyrdom truly sublime. But in an age when the romance of chivalry was blended with the fervor of religious enthusiasm and with the iron gloom of superstition, it was easy to provoke such deeds in ardent and generous natures. Now, in this intensely active and practical age, when the Jesuit is no longer an original genius fired with some lofty purpose of religious propagandism and reform, but the educated tool of a hide-bound system whose sole intent is to conserve an external order and a spiritual regime against which all the tendencies of the age and the heaving impulses of humanity are arrayed, what shall evoke such lofty deeds? Here and there an ardent nature or a misanthropic spirit may find in this system a congenial sphere and may give to it a life of energy and of toil; but what is there now in the work itself of propping up the decaying Papacy, or of rebarbarizing the half-civilized pagan world, to create, to evoke, or even to nurture a Loyola or a Xavier? The age is wanting for men of that elastic but reverent temper, of that generous but persistent mould; and their official function cannot supply the stimulus that chivalry, feudalism and fanaticism no longer afford.

And what motive to courage and to confidence does the work of the infidel supply? A work of antagonism and of destruction, it yields no generous aliment to the soul. There is nothing in that system of negations called infidelity to which the soul can cling as to its life. What vital force is there in unbelief? What self-sustaining power in infinite nothingness—to a soul that was made to believe as the lungs were made to breathe?

But this our work supplies in its very nature its own undying argument, its ever fresh and living force. It is a work to establish principles, to impart life, to ennoble and to purify the soul—to save a nation and the world. Whatever outward fortunes it may experience—deep in the heart the work still lives and evermore inspires that heart with courage, with confidence, and with strength.

2. We may derive courage and confidence *from the forces engaged in this work*. Not only is the work intrinsically great and glorious, and in itself an inexhaustible reservoir of strength, but the elements and forces with which we work give an assurance of success. There is no invincible might in an army. Numbers and ammunition do not guarantee success. The myriad hosts of Xerxes were driven back by a heroic band from the shores of the Hellespont. The Old French Guard that had borne their idolized emperor triumphant over every field of carnage, quailed, retreated, broke, scattered, fled before the dogged valor of British infantry at Waterloo. The resolute Kaffir and the fierce Bushman still keep at bay the well-appointed army of the British colonists. The freedom-loving Circassians hold in check the might of the Russian empire. But in the work of Christ the forces are invincible. They are moral forces; not by Might, nor by Power, but by my Spirit, saith the Lord. Truth, Holiness, Love, the eternal principles of Right, the laws of man's moral nature and of God's moral government, these are forces that cannot be chained, or maimed, or shut up in prison, or sunk in the sea, or annihilated in battle. Men may perish; outward organizations may be overthrown; but the real forces in this work are never touched by external disaster. These forces lay hold upon the spiritual and the eternal world. Not as that world came in airy dreams to the fevered brain of the Spanish cavalier as he lay wounded in his castle, persuading him to exchange the pride of beauty, and the luxury of wealth, for the coarse stole of the ascetic and the sack of the mendicant, if thereby he might win the eternal life; but as that world girded with its iron pressure the soul of Luther, and Calvin, and Knox, made visible to them its dim and solemn forces arrayed as living, present agencies in man's life-struggle, and opened to their unclouding gaze a God, a Christ, a heaven, a hell, with and for which they personally had to do.

What is thus true of the work of Christ in general is true in an eminent degree of the work of Home Missions. Contrast the elements and forces at our command for such a work, with the elements and forces here at the command of Romanism. What has Romanism to work with in the United States? It has here none of the prestige of antiquity. There is nothing venerable about it; no hoary cathedrals, no moss-grown convents, no great and imposing works of art, no venerable and veritable relics whose authenticity is lost in some brilliant vision of the empress Helena or of the adored Madonna. It has nothing dignified and glorious in its associations with our national history. We owe it nothing. Except that Lord Baltimore was an easy, good-natured, liberal Catholic gentleman, so far in advance of his religion and his times that he did not abuse his patent by employing religious persecution against the material interests of his colony, there remain only the facts that Romanism, with all the advantages of wealth and of nobility and of royal patent and patronage in Maryland, Romanism with its chapels and its convents planted in the everglades of Florida and in the swamps of Louisiana while as yet the rock at Plymouth was kissed only by the waves and unhallowed by the tread of the Pilgrims, Romanism with its cordon of chapels and of French forts stretching from the northern lakes to the Father of Waters and thence to the Gulf of Mexico, with La Salle and Hennepin as its sponsors and Detroit and St. Louis and a score of intermediate places baptized in

memory will not perish. It is written in too many living epistles. "Blessed are the dead that die in the Lord, from henceforth, yea, saith the Spirit, for they rest from their labors, and their works do follow them." P. H. B.

SPRING SIDE, AUBURN, N. Y., June 26, 1852.

By particular request, and as a part of the history of the times, we publish the following document:

## PROTEST

AGAINST THE PRESENT ACTION OF FAIRFIELD WEST ASSOCIATION IN THE CASE OF DR. BUSHNELL.

PREPATORY STATEMENT.

Inasmuch as the impression has gone abroad, through the public prints and otherwise, that Fairfield West Association have been united in their action respecting Dr. Bushnell, we have felt constrained to publish the following:

At a meeting of the Association held at Greensfarms, 11th November, 1851, the vote was taken upon the question of an *indefinite postponement* of the whole matter, and stood as follows:

For the indefinite postponement: Rev. J. H. Linsley, D.D., Mark Mead, S. J. M. Merwin, Clinton Clark, Frederick Munson, and Gordon Hall—6.

AGAINST it: Rev. N. Hewit, D.D., E. Hall, D.D., H. Fuller, T. Smith, L. H. Atwater, D.D., C. Bentley, S. B. S. Bissell, A. Rich, T. B. Sturges, Z. B. Burr, I. Jennings, and W. J. Jennings—12.

At a meeting held at Norwalk, 3d February, 1852, the final vote was taken upon the adoption of the Report by the Committee, and stood as follows:

FOR the Report of the Committee: Rev. T. Smith, E. Hall, D.D., L. H. Atwater, D.D., S. B. S. Bissell, (these four *being the Committee,*) Sylvanus Haight, Henry Fuller, Charles T. Prentice, and I. Jennings. (Of these last four, only *one* is a Pastor or "*teaching Elder.*")—8 in all.

The following did not vote, viz.: Rev. Z. B. Burr, Gordon Hall, and Martin Dudley.

AGAINST the Report: Rev. J. H. Linsley, D.D., S. J. M. Merwin.

Dr. Linsley and S. J. M. Merwin then made the following PROTEST, which was entered on the records of the Association. Since that meeting, six other members of the Association have expressed their concurrence with the sentiments of the Protest, viz.: Mark Mead, Z. B. Burr, Gordon Hall, Clinton Clark, Frederick Munson, and Martin Dudley; and one other, T. B. Sturges, at the last meeting, 25th May, 1852, *voted against* the presentation of the memorial to the General Association.

The true state of the case then is, that NINE MEMBERS OF FAIRFIELD WEST ASSOCIATION ARE OPPOSED TO ANY FURTHER ECCLESIASTICAL ACTION IN THE CASE OF DR. BUSHNELL.

PROTEST.

The undersigned, members of Fairfield West Association, having most of us gone with our brethren of this body in their former action in the case of Hartford Central Association, feel constrained to enter our protest against their present action. For doing this we offer the following as the *main* reasons.

Disclaiming for ourselves all sympathy with the peculiar views of Dr. Bushnell, as set forth in the books complained of, we still deem further action on the part of this body, under existing circumstances, uncalled for and undesirable.

I. Because Dr. Bushnell, having before him the explicit declaration of the General Association made at Litchfield, June, 1850, as to what it regards as fundamental on the leading points discussed by him, solemnly affirms, that his views, as *they lie in his own mind, and as he would have them understood by others,* do not *fundamentally* differ from the views presented in that declaration.

II. Because however we may think that Hartford Central Association mistook the path of duty in not presenting Dr. Bushnell for trial before his Consociation, yet we feel bound to believe that body, when they assure us (as in their last communication) that their decision in that case did not turn on any difference of opinion between them and us, *as to what are fundamental doctrines of the Gospel,* their faith being now, as heretofore, the same with our own,—but *solely* on their belief that Dr. Bushnell does *not deny* these doctrines, or *reject* what is essential to them.

III. We protest against the present action of this body, because we have already done everything necessary to define our position, and clear ourselves of responsibility for those errors which Dr. Bushnell has been supposed to teach; and we have moreover "labored in season and out of season," to persuade Hartford Central Association not merely to review, but to *retrace* their steps, and having failed to make them see their error, we think further agitation on our part, either by direct or indirect ecclesiastical action, cannot work good, and may produce evil.

IV. We deem further action in the case, and especially of the kind now taken, eminently unhappy, because Dr. Bushnell's views have been for a considerable time before the public, and have been abundantly discussed and considered by ourselves and by the ministers of our Association, both individually and collectively; and it must be presumed that the minds of our brethren are made up by a personal examination of Dr. Bushnell's writings, affording as they do to intelligent investigators a fairer and better basis of judgment in the case than any *synopsis* of them or *commentary* on them which we can furnish; so that our present action by elaborate review, besides covering ground already gone over in our former review, is liable to the suspicion that we are not willing to trust our sister Associations to judge and act for themselves; and this unseemly position which we may be thought to assume, is rendered the more objectionable from the fact that we *now* address ourselves not to Hartford Central, of whom we complain, but more especially to other Associations which are unbiased and have the same advantages for forming a correct judgment with ourselves.

V. We strongly object to further action, especially of the kind contemplated, because we believe the tendency is to divide our ministers, not on the fundamental doctrines drawn into discussion in regard to which *all* now as heretofore *claim* to be agreed, but on the question whether in certain speculations and discourses of Dr Bushnell, he is to be understood as denying these doctrines, and on points of ecclesiastical order therewith connected.

VI. Because many of our brethren, who strongly dissent from Dr. Bushnell's theological opinions, so far as they are peculiar, have full confidence in Hartford Central Association as sound in the faith, and conscientious (however erroneous) in their proceedings complained of; and such brethren deprecate our further action as compelling them to assume a false position, and to seem to accept of views to which they cannot give their assent.

We say, then, in concluding this protest, that while we love our brethren who urge this matter forward, and cannot differ from them without pain, yet we cannot hold our peace when we see a course adopted that seems likely, sooner or later, to drive the wedge of division through the entire body of our hitherto united Pastors and Churches, and that, too, under circumstances which promise little good to the cause of Christian truth, and threaten much evil to the cause of brotherly love.

Signed,) J. H. LINSLEY, D.D.,
S. J. M. MERWIN.

## True Repentance.

Dr. Samuel Hopkins once owned a slave and sold him, probably with feelings similar to those with which John Newton, after his conversion, continued for a time in the slave trade, going to Africa for his victims. After his removal to Newport, R. I., the inhabitants of which place were deeply engaged in the slave traffic, and his own people equally with others, his eyes were opened to the evils of slavery and the wickedness of the traffic, and he resolved to lift up his voice against it. "Accordingly, several years before the commencement of the revolutionary war, he preached a sermon to his people pointedly condemning the iniquitous traffic. The effect of this discourse was very different from what might have been apprehended; for instead of arousing their opposition and resentment, as he feared, it produced a general conviction that the whole thing was wrong. The people were surprised that they had never viewed the practice in the same light before. And it was not long before his church passed a resolution, 'That the slave trade, and the slavery of Africans, as it has existed among us, is a gross violation of the righteousness and benevolence which are so much inculcated in the Gospel, and therefore we will not tolerate it in this church.'"

He also formed the plan of educating some of the colored people, and sending them back as missionaries to their fatherland, and began by appropriating the price of the slave which he had sold previous to coming to Newport to the object. Here is the working of genuine religious principles, and if all who acknowledge the slave trade and slavery, as *a system,* to be wrong, would act in a similar way, the days of slavery would be numbered. There is nothing so mighty to the destruction of systems of evil as Christian principles *properly acted out.* It is also pertinent to remark that it is not being found in the practice of evil, when the nature of the evil has not been made manifest, that determines the character; but it is the persisting in wrong when the mind has been called to consider the wrong, that stamps the character as reprobate.—*Vt. Chron.*


# The Independent.

NEW YORK, THURSDAY, JULY 22.

NOTICE.—*All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editors.* By observing the above notice, correspondents will save much inconvenience at the office.


## CONGREGATIONAL ANNUAL MEETINGS FOR 1852.

Having been referred to by several friends to know the days of meeting of the General Associations of Congregationalists for next year, we have compiled the following table, which is as complete as our present means of information will allow:

| States. | Places of Meeting. | Date. |
|---|---|---|
| Maine, | Saco, | 4th Tues. (28) of June. |
| N. Hamp., | Pittsfield, | 4th Tues. (24) of Aug.* |
| Vermont, | Brattleboro' | 2d Tues. (21) of June. |
| Mass., | Yarmouth, | 4th Tues. (28) of June. |
| Conn., | Waterbury, | 3d Tues. (21) of June |
| R. Island, | Barrington, | 2d Tues. (14) of June |
| New York, | Canandaigua, | 1st Wed. (1) of Sept.* |
| Ohio, | Mt. Vernon, | 3d Tues. (21) of June. |
| Michigan, | Ann Arbor, | Last Tues. (30) of May. |
| Illinois, | Quincy, | 3d Thurs. (18) of May |
| Wisconsin, | Racine, | 1st Thurs. (1) of Oct.* |
| Iowa, | Mt. Pleasant, | 1st Thurs. (2) of June. |

* In 1852. The places of meeting for 1853 are not yet appointed.

## THE PROTESTANT EPISCOPATE.

The American Episcopate has come to honor abroad. One learns from the English papers of the large assemblies welcoming the gentlemen who have gone over the ocean to represent the circle of American and Protestant Bishops to their brethren abroad, of the Salvers etc. presented to them, and of the general gratulation that waits on their passage through the realm of England—till his national pride may be quite considerably stimulated at the reception of his countrymen, and he be almost inclined to think that it is a very nice thing to send Bishops to be thus toasted and feted. Indeed, so far as the gentlemen immediately effected by these honors are concerned, it is a very fair and suitable thing that they should be welcomed abroad. They are both, or all—for Dr. Wainwright though wanting half-a-vote of being made a Bishop, was sent to represent the Order which he had so well-nigh attained—they are all intelligent, well-educated, Christian gentlemen; to whom Englishmen may very properly show much attention. Drs. De Lancey and McCoskrey have successfully withstood the temptations of their station, at least so far as to keep themselves free from any scandalous charges; and it is fitting, on all accounts that they should be respected and well-treated. They have as much right to the honors which they meet as any two clergymen of their age in the land; though of course not equalling in attainment, or in laborious and meritorious Christian service, such men as the late Prof. Stuart of Andover, or Pres Alexander or Dr. Miller of Princeton. Their excessive laudations of Prelacy and its Communions, their apparent acquiescence—which, indeed, comes naturally with the foregoing—in the system of false doctrine represented and advocated by the Oxford Tractarians, and their petty and ridiculous sneers at 'Dissent' since they have been on the other side of the Water, are the worst things we know of them; and these may in part at least be explained by their unwonted circumstances. The stimulation of exaggerated attentions has been temporarily too much for them. The honors of their reception have disturbed their judgment. We adhere to the belief that they are personally reliable as Christian men; and that when they return to these simpler scenes they will show themselves as before true ministers of Christ.

But the honors which meet these gentlemen are not personal; altogether, or chiefly. They are addressed to them as the representatives of an Order. They are designed to express the confidence and fellowship of the Anglican Church—its Bishops, Clergy, and Laity—toward the company of Bishops on this side of the water. And there is not one of these 'Fathers in God'—from the oldest to the youngest, from the vigilant, faithful and indefatigable men who earnestly teach and exemplify Christian Truth in Maine or Indiana, to the suspended gentleman who has so long needed a helper in the diocese of Eastern New York, or the absentee Bishop of Constantinople and Turkey who was lately installed in the Church of the Advent at Boston, or the spendthrift and luxurious 'prelate' who has subsidized New Jersey with his promises to pay—there is not one among these, who is not honored and cheered in these foreign applaudings. To this we demur. Of course, anybody may show anybody else whom he chooses, or any company of men, all the honors he desires to. But others may challenge and criticise that bestowment of honor, so long as it is public, as it seems to them meet. And in the exercise of this right we take leave to say, in all sincerity and frankness, that the Episcopate of the Protestant Episcopal Church in this country does not merit the honors so liberally bestowed on it. As personal, to the individual recipients, they would be proper enough except for their extravagance. But as public, to the Order, they are misplaced and ridiculous.

It would be hard to find any equal number of clergymen, in either of the State Associations of the Congregational churches, or the Synods of the Presbyterian Church, whose real work for Christ, in the spread of his Gospel, and in the conversion of men to him, is not greater rather than less than that of the Bishops of the Episcopal body. We speak advisedly. Individual exceptions to the remark there are; some illustrious ones. But when was it known that whole communities thronged about the progress of one of these modern Successors of the Apostles, to hear the good word of life from his lips, as they did about the progress of Peter or of Paul; or as they have done about the advance of many warm-hearted and intelligent missionaries,—apostles in heart, without the title—who have died without any European applauses; and to whom a 'gold Salver from the University of Oxford' would have been a greater miracle than a singing Tree? To administer Confirmation to other men's converts, is the principal office of the American Bishops.

We go farther. It would be difficult to find any equal class of clergymen, who have been ministering in their office in this country within the last ten years, outside of the Episcopal Church or we presume to say within that, of whom so large a proportion have shown themselves to be bad men; unfit to exercise any office whatever in the Church of God, or even to come to its Sacraments as recipients. There are perhaps thirty-five of these Bishops, now or lately officiating in the United States. Of these one has been practically degraded from his office for Licentiousness; another has been directly deposed for Drunkenness; and a third has been pronounced, by three of his brethren in the Episcopate, and by a very prevalent and peremptory public sentiment, a man untrustworthy in matters of money, and not to be depended on as either truthful or honest. The very mission of the gentlemen who are now received with acclamations abroad, came near being arrested and made impossible, by the imminence of the Trial of this latter person. Three, in so small a circle, is a fearfully large proportion. Where can the disastrous parallel be found? The apostolic precedent of One in Twelve will hardly do to quote in the case. For that is not claimed, we believe, to have been designed as a permanent Canon.

It would be well, perhaps, for Englishmen to meditate a little on such facts before greeting Drs. De Lancey and McCoskrey, and Dr. Wainwright, with unlimited enthusiasm. In their private character and relations, these gentlemen, as we have said, are eminently worthy of respect and esteem. But the Order they express, is far from being so. The American Episcopate is a body for its adherents to speak of apologetically, and with a good deal of humility; by no means with vociferous or confident boastfulness. Its laurels on the field of Christian effort, have yet to be won.—If any desire to be manipulated by Bishops, before they can feel themselves really made like Christ, we certainly shall not object. Each man to his taste. If clergymen prefer to be under the direction and supervision of these 'Superior Pastors,' instead of being the free Ministers of independent Congregations, responsible only and always to Christ—they must follow their preferences; though how it is *possible* that a zealous and earnest Christian Teacher, like Dr. Butler of Washington for example, could deem it indispensable to his right to preach the Gospel of his Master in a given place, that his head should be first touched by those intoxicated and lecherous hands which he had a little before detected offering gross insult to his wife—is absolutely *beyond* our comprehension. No matter for this. We have no quarrel with the Episcopacy, or with those who admire it. But when the Bishops of the Episcopal denomination in this country are met in England as honorable before all other American Christians or Ministers, it becomes us to say, while otherwise caring nothing about them, that the state of the facts does not warrant this tribute. The Order which is so honored does not deserve it. Neither their attainments in Christian knowledge, nor their superior purity of Christian character, nor their work for the Master, nor their good repute with those who are without, nor their general influence in the Christian Community, entitle them to such greeting.

This is not the first time, however, by a great many, that Title has taken precedence of Worth; or that historical associations have been found more powerful than absolute principle. England, especially, is used to the system.

## INDEPENDENCE OF HAYTI.

A new agitation of the buried subject—slavery—is proposed, notwithstanding the so often reaffirmed finality of Mr. Webster's Compromise. A large number of the merchants of Boston, among them many if not all of the most distinguished names in that great emporium, have addressed a memorial to Congress, setting forth the extent and importance of our commerce with Hayti, and praying for the recognition of the independence of that country. Is it possible that those gentlemen are so *green* as to suppose that the prayer of such a memorial can be granted? Recognize the independence of Hayti! Permit a black or yellow representative of a black and yellow government to have a place in the diplomatic circle at Washington, and to be presented to the President in the White House! These respectable and wealthy gentlemen seem to have forgotten the finality of the Compromise. Do they not know that their proposal cannot be urged without being met with threats of secession from the Union? Do they not know that the slavery interest which holds the balance of power among parties, and which neither party dares to oppose (except now and then, in "a strike for higher wages") would sooner see all our commerce with Hayti annihilated than permit even a Haytien consul to reside in any of our ports?

The truth is the slavetrading interest foresees another destiny for Hayti. Who does not know what plans are shaping themselves to be realized in future annexations and conquests?

THE ALBANY CONVENTION.—The Congregational brethren at Albany have appointed an able and effective Committee of Arrangements to make the requisite preparations for the meeting on the 21st of September, and they will leave nothing undone on their part to promote the comfort and usefulness of the Convention. See the notice in another column.

The same committee, we have been assured, will do their best to secure a reduction of fares on the railroads centering at Albany, for members of the Convention going and returning.

The proprietors of *The Independent* will provide for a full and faithful report of the proceedings. We design to give the most important speeches verbatim.

## LETTER FROM ANDOVER.

DEAR H—— —As you are almost a tree-worshiper, you ought to be here this bright Sabbath morning, and look up this glorious avenue of elms. More splendid architecture cannot be imagined than the arches on arches that stretch before one as they pace up and down this walk fronting the theological seminary—especially when your face is turned westward and as from the window of some cathedral you look off into the blue distance of the valley bounded by the faint outlines of the White Mountains.

This elm is decidedly a prelatical tree—Puseyitish—savoring of ribbed aisles and groined arches and dim religious light—and when the wind breezes through it, joining the voice of hundred swaying boughs, to the song of birds—one needs no better prelude from organ-pipe. But be it ever so prelatic it is no less the chief grace and ornament of this old fortress of puritan orthodoxy. All around this town, in meadow, field, and hill, springs up its graceful shaft, straight and clear as an Ionic column, and then comes the fine arch of branches and the heavy deep green masses of its pendant foliage swaying gracefully in the summer air. At almost every turn as you are walking or riding you pass one of these elms more beautiful than the last, till your mind gets so full that you see them when you shut your eyes at night and dream about them till the birds wake you up in the morning.

Speaking of birds—as you are a connoisseur in that species of music, you ought to come here. There is nobody here heathen enough to shoot them, and they make these green arches ring with the most delightful jargon of enthusiasm and praise, and this morning being Sunday they are outdoing themselves in performing every kind of musical impossibility.

It's a pity that before some of our poetical surgeons undertook to practice upon Dr. Watts's hymns they could not have taken a few such observations of nature as he, I presume, took many of. In that beautiful hymn beginning:

"Welcome, sweet day of rest,"

they have stolen away the whole spirit of the last verse by one of their prosaic changes. The poet says:

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

"Sing herself away!" says the critic, with his spectacles on, and dry and withered from an endless prospect of nothing but brick houses and chimney pots. Sit and sing herself away! a likely story! how absurd, just as if one could! pray let me alter that into something that has some sense to it:

"Till called to rise and soar away
To everlasting bliss."

Now could the critic see that little bird on the very topmost feather of yonder old elm, waving and breezing up and down in the sunlight, and pouring himself out in such a perfect rapture and ecstasy of song, "singing himself away," he might have before him just the image of the soul in her highest hours of praise, living and beautiful as Dr. Watts had it—hours alas! too rare—yet coming sometimes; when the soul on a height far above care, or fear, or earthly sorrow, sings herself away—as if she might exhale like a dew-drop in the light of God's countenance, and ascend in song to his bosom.

That hymn is just the one for a Christian to sing on one of these jubilant Sabbath mornings that come in the country, crowned with glory and honor, and echoing in every pulse of air with harmony—then is the time to say:

"Welcome, sweet day of rest,
That saw the Lord arise.
Welcome to this reviving breast,
And these rejoicing eyes."

and then—

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

Have you read Mr. Barnes's sermon, "Our Position"? I have just been reading it with great admiration. As a literary effort merely, it is worthy all praise. I feel the same pleasure in reading it that I should in examining "one entire and perfect chrysolite" where every line and angle is true, clear, sharp, perfectly defined, and the whole of most translucent purity. Mr. Barnes has a faculty of statement that almost supersedes the necessity of argument. Very few men have the power of saying exactly what they mean and neither less nor more with the faultless precision and exactness that belongs to him. His statements give to moral subjects some of that neat, clear, well-defined precision which is so satisfactory to the mind in mathematical propositions. So clearly does he lay off the boundaries of a subject—and with so steady a hand carry his lamp from point to point, that by the time you have surveyed the whole ground with him you begin to ask what there is to be argued about—it seems to you almost a work of supererogation.

The perfect and apparently unconscious tranquillity with which he has marched up to and through the explosive region of slavery, is quite after the seraph-Abdiel style; there is a kind of angelic innocence about it, as if entirely unaware of anything possible to be said on such a subject but the calm, broad, naked truth, stated in all its length and breadth, with the most mathematical precision. In this day of compromise—of coughs, and winks, and nods, and hems—of delicate subjects and critical positions—when it would seem as if a man could not state that it was wrong to murder his own mother, without embarrassing his position with such phrases as "generally speaking," and "to some extent," it is quite piquant and refreshing to see such utterly heavenly want of worldly discretion and wisdom as is evinced in Mr. Barnes's calm committal of the whole New School Assembly to a position quite above high water mark in opposition to *slavery.* There is no bluster, no parade, no fuss—it is so much in the Duke of Wellington style when he at once accepted the resignation of an intriguant who had resigned only for form's sake, and who complained that there was some misunderstanding. "There *is* no misunderstanding," said the iron Duke, "*and there shall be none.*" So apparently thought Mr. Barnes. We think the delivery of this sermon in the author's calm and saintly manner, to just such an audience as he was addressing, in just the place and time, must have been a rich scene.

Mr. Barnes, from his calm, unswerving rectitude of mind, his intellectual clearness, his perfect accuracy of statement, and his scholarship, is as well fitted as a man could be to discuss this smoky and agitating subject of slavery. There is not in the English language a treatise on that subject so generous, so dispassionate, so judicious, so perfectly covering every inch of necessary ground, and rejecting every inch that is unnecessary, as that of Mr. Barnes. Issuing as it did in a time when the tide of feeling on both sides was bitterest—it is written as dispassionately as if uttered by a celestial spectator—and was proved to be exactly right by the fact of its pleasing the extreme of neither party. But whoever now wishes to see a manly, candid, scholarly expose of that whole ground, redeeming the Bible from the slanderous imputation of defending slavery, placing the whole subject upon a fair and Christian basis, and indicating most beautifully the true and only remedy, had better read again, if he has read before, Barnes on Slavery.

Have you read that very touching account that is given by his minister, of Henry Clay's deathbed? It is inexpressibly affecting. So that great heart was only a human heart, after all. Men *live* as statesmen, and scholars, and controversialists, and reformers, but they all die—*men,* plain, poor, sad, helpless human beings, who must seek salvation through a Higher than man.

It seems to me that we are apt to forget the humanity of our great statesmen. We follow them with senseless applauses, and smother them with such clouds of incense that they cannot see the world truly through the smoke—as long as their course suits us, and when it does not suit us we would pull them down with as little ceremony as a heathen in a pet demolishes his wooden idol. But who remembers their human nature, their heavy burdens, and those temptations wherewith great men are greatly tried? If for every empty pageant that had been offered to Daniel Webster within a year, but as many real hearty prayers had gone up, who can say that the effect might not have been better? One great heart is laid at rest beneath the shadows of his Kentucky home—and of all his greatness, of all of which in life his friends were proud, nothing now seems more meet to dwell upon, than that he entered the silent land meekly and humbly—owning his sinfulness and trusting in his Redeemer. So must we all! One would think that the pathetic voice of that death-scene would moderate the fury of political strife—and that the heat and dust and noise of this great tournament might cease for a moment—as with trailing lances and reversed pennons that lifeless dust is borne by. Alas! each one must learn death's lesson by himself alone! and none may give back his experience to the living!

Farewell for this week. H. F. B. S.

## FROM MOSUL.

A letter to one of the editors of this journal from a friend in Mosul contains some particulars of information, which will be of general interest. We give two passages this week, reserving till our next publication those portions of the letter which relate to the progress of discovery among the buried ruins of Assyria. The letter was written at different dates from May 7th to May 20th.

"KURDISH ROBBERS, AND THE CHANCES OF RECOVERING THE PLUNDER.

"With your letter, its fellow-passenger from Constantinople, was a new vizierial letter to our pachs, instructing him to push the matter with the Koords, obtain the stolen property, and punish the offenders. This document I put into Mr Rassan's hands, requesting him to press the matter as closely as possible. I suspect the real difficulty is, that the Koords are more than half masters; and that this is too trifling a sum to justify crowding matters to extremity. Some poor Nestorians from the district of Van, recently came here seeking redress. The Koords had pounced upon their village and driven off twelve hundred head of sheep, all they had, and insultingly told the villagers, "You pay taxes to the Ozmanli, let them protect you, or come and get your sheep and restore them, if they dare. Or pay your taxes to us and no one shall molest you." On the way hither, the deputation, stopping at a village over night, and their mission of course becoming known, the villagers of that place deputed a priest to come as *their* delegate to seek redress for eight hundred head of sheep driven off last winter by the same band of Koords. The poor peasants are indeed in a sad case, neither protected nor allowed to protect themselves. *They* say, "Give us permission to take care of ourselves and we ask no favors; we will bring back our own sheep." But this, besides engendering an interminable border war, would not be exactly safe to the government. A peasantry thus taking care of themselves, would be very apt soon to give unmistakable evidences of their ability in this line, not so agreeable to pachas as the recapture of sheep from the Koords.

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DR. LOBDELL'S ARRIVAL.

"*May* 20, 1852.—Just there, I was broken off by a breathless messenger announcing that Dr. Lobdell had arrived. He left Beirût seven weeks, and arrived here eight days earlier than we did a year since. They came down the river in four and a half days, and were *only* eighty-seven days from Beirût, including stoppages.

From Latakeyia to Aleppo they encountered all sorts of adventure—rain, mud, storm, untractable muleteers, and thieving Ansayreih [a barbarous race, little known, inhabiting the mountains near the coast of Syria], twice they were seized by their horses' bits and ordered to give "backshish." At Aintab they were in great danger of deciding to come no farther but stay there in the place vacated by the death of Dr. Smith. At Diarbekir, while quietly looking at the court of the mosque which I—— sketched, Brothers Dunmore and Lobdell were set upon and stoned by the Moslems to the great peril of their lives. A complaint to the pasha was met by a flat denial of their statement. Coming down the river, while waiting for the moon to rise, they were for several hours within an hour of the Shammâr, [a specially savage tribe of Arabs,] but received no harm, and knew nothing of the proximity until afterwards. From all their dangers a kind and watchful Providence delivered them, and has given them to us in safety, all in excellent health. They landed May 8, at the middle of the afternoon. Their precious little one had been sick (and is now unwell) since they reached us. It was taken ill on the fourth or fifth day; but we hope its illness will prove nothing serious. They board with us this summer. Dr. L. already has had a good deal of practice, though hitherto rather miscellaneous, as we have not yet arranged a room nor satisfactorily digested a plan of operations. Thus far I am his interpreter."

## FROM OUR REGULAR FRENCH CORRESPONDENT.

PARIS, July 1, 1852.

GENTLEMEN:—I begin with politics, not on account of their being very interesting, but because there is such a scarcity of news that I should be much embarrassed to talk of anything else.

The *Legislative Corps,* that shadow of a national representation, has ended its three months' sittings, and has been duly dismissed on the 28th of June by a badly written message of the president. Nine months at least are to pass away before the members are again called together. This is not to be regretted. The country does not lose anything by their disappearing from the scene; indeed, it gains on the contrary in not having any longer the demoralizing example of a so-called legislative power prostrate before a tyrant, and applying itself most slavishly to be the mere echo of his will. The last act of its mock legislative action has been the voting of what we call in French the *Budget,* that is to say, the taxes to be collected, and the expenses to be made by the government, during the ensuing year. Of course nobody has dared to say anything against either taxes or expenses. M. Bonaparte may get from the people, and spend just as much and in the manner he pleases. I have been for a few days past looking a little into that matter of the French *budget,* and I tell you there is something in the language of figures it speaks which is really awful.

The total income of the country is about 1000 millions of dollars; of that more than 440 millions are paid in taxes to the government; and if you take into account the 80,000 young men who are taken every year for the army, and whose productive power is annihilated; if you add to that loss several local charges which are not numbered among the regular taxes, you will find that more than half of the whole income of France is engulfed in that bottomless abyss the French budget, and spent by our government. I do not know how it is elsewhere, but I am struck with the calamities with which such a state of things is pregnant. Our conservative men have been scared to death, almost, by the socialist schemes of 1848, but really, socialism—that is to say, *concentration into the hands of government of the life, and force, and wealth of the nation*—socialism was already practiced to a very great extent by themselves, and for themselves, to the great injury and suffering of the nation. Come now, you Americans, and see. With the FOUR HUNDRED AND FIFTY MILLIONS OF DOLLARS which it takes from us, our government, whatever it may be, will make a splendid show; palaces, castles, galleries of paintings, sculpture, and institutions of learning, every display of fine arts and industry, of force and beauty, will pass before you like an enchanted vision. But under the brilliant shape and colors which have passed before your eye, do you know what you have seen? The flesh, the blood, the very life of hundreds of thousands of your fellow-beings! To create, and maintain, and increase these splendors, they have been constrained to clothe themselves in dirty rags, and to starve. The degradation and misery of their physical lives have been followed by their moral degradation: ignorance and vice always follow unavoidable and protracted poverty. And thus souls—immortal souls have been led to destruction by thousands, when their bodies were crushed down to maintain the cursed splendor of our national glory! How long, O God, how long shall these things be!

FRANC PARLEUR.

## COMMENCEMENT AT ILLINOIS COLLEGE.

JACKSONVILLE, July 10, 1852.

MESSRS. EDITORS:—The usual exercises of commencement week here have just been concluded. You are aware that these embrace not only the anniversary exercises of Illinois College, but also of various other institutions and societies. Every year increases the crowd of persons attracted from abroad to witness the busy scene that is passing from Sunday to Friday. Such is the number of objects, however, that it is impossible, within the space usually allotted to a sketch, to arrange them so that each in its order can be noticed. I gave you last year some details respecting the different public performances, and must now content myself with almost a bare outline.

Sabbath afternoon, July 4th, Rev. A. T. Norton, of Alton, delivered a discourse before the Society for Missionary Inquiry connected with the college. It was founded on Isaiah 61: 1-3, and set forth in a clear, persuasive, and often eloquent manner, the "Delegated Mission of Christ," its objects, effects and delegated agents. The society has been revived during the past year, and the interest taken in it is a most favorable indication of improvement in the spirit of personal piety, of which the missionary spirit is always either a cause or an effect.

President Sturtevant's baccalaureate sermon the same afternoon, deserves more than a passing notice, for the vigor and expansion of its thoughts, and its graphic, inspiring style of expression. His theme was, *the bright prospects of human destiny.* Text, Rev. 21: 1. There was something both grand and affecting in hearing from the lips of a man who has suffered no ordinary share of trial in the service of his fellowmen, and who is even now made a conspicuous object of calumny and detraction—words not of carping and croaking, but of hope and good cheer. Age and care have begun to silver his locks, but they have not touched with their frost his intellect nor his heart. The fire of genius burns as brightly as ever in the one, and the flame of piety and philanthropy in the other. One would think he had chosen the motto of Doddridge: "*Dum vivimus vivamus,*" so earnest, enthusiastic and hopeful is he, in spite of all the petty envies, and jealousies and prejudices, that lead little great men to revile him. There is no man in the world who can more safely trust his reputation to the coming age which he depicted on the above occasion, when not the warrior nor the demagogue, nor the selfish of any degree shall be honored, but they who have toiled to educate and save their brethren of the race, at the cost of comfort and temporary fame.

The Anniversary exercises of the Illinois Institution for the Blind occupied Tuesday afternoon, July 6. The pupils seem to have made commendable improvement during the year. The noble edifice designed for the permanent use of the institution will be completed in the course of a few months, and will furnish greater facilities than are now enjoyed for intellectual and mechanical instruction.

On Tuesday evening the Ladies' Education Society held its annual meeting. Addresses by Rev. E Johnson of Jacksonville, and Rev. A. T. Norton of Alton. The report of the treasurer showed that about four hundred dollars had been received and expended during the year. The report of the secretaries made several interesting statements which I have not room to copy. Twenty-six young ladies have been aided the past year, several of them with a view to their becoming teachers. Those friends at the East and elsewhere who have contributed to this object have done a good work. May they receive their reward.

The exhibition of the Deaf and Dumb occurred on Wednesday, and was as usual highly interesting, and a sufficient encomium upon the fidelity, capacity and zeal of the teachers.

In the afternoon of the same day an address and poem were delivered before the Phi Alpha Society of Illinois College, the former by Hon. D. L. Gregg, of Springfield, the latter by Dr. E. R. Roe, of Jacksonville. I could not be present, but report speaks in high terms of both productions.

I will only mention the exhibitions of the two Female Seminaries, the Jacksonville Academy and the Methodist Female College. Over two hundred young ladies have been under the instruction of these schools through the year just ended.

The exercises of commencement occupied Thursday morning, July 8. They consisted of nine orations, delivered by members of the graduating and senior classes. Some of these displayed uncommon vigor of thought and force of expression. I may mention especially those of Mr. Merrill and Mr. Tunnell. The delivery of the pieces was on the whole better than last year. Graduates seven.

Two vacancies have occurred in the board of instruction—the professorships of languages and mathematics. It is believed that if these can be filled with competent and influential men, nothing will prevent the steady growth of the college in all that constitutes the prosperity and influence of such an institution.

The three vacancies in the Board of Trustees were filled by the unanimous election of the following gentlemen, who are all residents of Jacksonville: Rev. L. M. Glover, Rev. Edwin Johnson, and J. W. Lathrop, Esq. As the denominational question is just now one of considerable discussion, it may be proper to mention that of these gentlemen Mr. Glover is pastor of the First Presbyterian church, Mr. Johnson of the Congregational church, and Mr. Lathrop is a member of the latter organization. A considerable majority of the Board are still Presbyterians, but most of them, at least, are not of that class of Presbyterians who desire to act separately from their Congregational brethren in enterprises of education and benevolence. The *unsectarian* character of Illinois College is safe in their hands. Distant be the day when it shall assume any other character in obedience to dictation or temptation of whatever kind. Truly yours,

HESPERIAN.

## FROM OUR DOWN-EAST CORRESPONDENT.

BANGOR, July 13, 1852.

MESSRS. EDITORS:—There have been, recently, two gatherings at Portland; one against, the other for temperance, as the cause in this state stands connected with our admirable Law. The first was a gathering of anti-temperance politicians, a democratic body called together for the purpose of taking measures to defeat the election of Governor Hubbard. It appears that a portion of the democratic party have a vehement dislike to Governor Hubbard, our present and worthy democratic governor. The ostensible reason alleged for this opposition, is that Gov. H. was nominated for re-election by a legislative instead of a people's convention. The nomination emanating thus, was not sufficiently democratic; the people's voice was not in it.

The real ground of opposition to Gov. H.—and this came out in the speeches as the real ground—was that he did not veto the liquor law. There is beautiful consistency here, certainly: Gov. Hubbard's nomination condemned and thrown overboard, because the people's voice was not sufficiently in it; Gov. Hubbard himself condemned, and to be thrown overboard if they can do it, because, when the people's voice came to him through their representatives, asking his signature to a certain law which they deemed vital to their best interests,—because he did not disregard this voice of the people and refuse his signature to this instrument of their defense and prosperity. It seems that these men love the cause of Rum far more ardently than they do the cause of Democracy, as represented in the person of Gov. Hubbard. Strong speeches were made: another name put in nomination—Anson G. Chandler of Calais. Some people abroad may be curious to know whether the gentleman, Virgil Delphine Parris, who figured in this anti-law convention, is the same with the present mayor of Portland. Very different in all respects. Mayor Parris will not be likely soon to be found in any such connection. What the end of this movement will be remains to be seen. It is thought that it will work propitiously. One good service it has done and will do, namely, wake up and keep awake the friends of temperance and the law throughout the state. It is felt on every hand that a crisis and a conflict is coming on, and that it must be most vigorously met; and the resolve of all hearts seems to be, that it shall be thus met.

The other gathering to which allusion is made above, was called out in part by the anti-law movement just described. It was made up of the warm friends of temperance from every part of the state. The convention came together last week Wednesday afternoon, and continued through the next day. The meeting was thronged and enthusiastic; all sects in religion and all parties in politics were there. Pithy resolutions were passed. A state central committee was appointed, to consist of ten persons, who shall have power to secure a thorough organization of the friends of temperance in all parts of the state with reference to the coming state election; and some $2200 were raised or pledged on the spot to sustain the operations contemplated. Some would have been very glad if the convention had nominated a candidate for Governor. The friends of the cause knew better. There are four candidates already in the field, and it is the intention to interrogate each in order to ascertain his real position in relation to the Maine Law. The purpose of every one seemed to be, to throw no vote for any man at all equivocal or vacillating in this matter. The impression is that the whig candidate is not sound. Unless he shows himself to be altogether so, a vast many whig votes will pass from him to Hubbard. And in any case, there appears to be many, not democrats, who now regard it as their duty to vote for Gov. Hubbard, on the ground that there seems to be a conspiracy to break him down, preparatory to the overthrow of the law. There are vast multitudes, and we trust there will be still more, who regard the Maine Law question as the only one worth considering in their votes for state officers.

KENDUSKEAG.

For the Independent.

MESSRS. EDITORS:—In your paper of July 1st, appears a short article on the General Association of Illinois, which contains one or two errors. It is stated that the "Association has changed its constitution," whereas the change was only proposed and has to lie over a year before it can be adopted.

It is further alleged that "the anti-slavery test is no longer to be used." This is adapted to convey a wrong impression. If the Association becomes a representative body, made up of delegates from the district associations, of course it will cease to apply any tests to its members, only inquiring into their regular standing in the bodies from which they come. But as a substitute for the anti-slavery test, which will be incompatible with the proposed change in the constitution, it is proposed to insert the following as an

JENNY LIND AND UNCLE TOM.—Grace Greenwood writes from England to the *National Era* that during her voyage, Jenny Lind and her husband, who were her fellow voyagers, both read "Uncle Tom's Cabin" during the passage, the latter with "expressions of admiration," and the former with "unbounded enthusiasm." Grace says, "I soon saw that the hearts of these two beat with an equal warmth for freedom, and that their sympathies for the oppressed were generous and deep."

SKELETON-EXCHANGE.—We are not admirers of sermon skeletons. One of our correspondents, who thinks more highly of this class of literary productions, proposes a grand scheme of traffic in them by barter and exchange. His plan is so novel, that we publish the outline as a curiosity:

"I propose the organization of a National Association for the interchange of skeletons. Let each minister send a skeleton of his last sermon to some other minister and he to another the last over, and let this be done once a month. Thus the East and the West and all points will become acquainted with the themes of discourse, and a great mutual benefit be secured."

VETERAN PRINTERS.—Messrs. Munroe & Francis, of Boston, have lately published a volume of 500 pp., the types for which were all set up by themselves. The firm was formed in 1800; one of the members is now seventy-seven and the other seventy-two years old. They are gentlemen of property, but keep at work for amusement in their green old age. They are the oldest printers and publishers in Boston.

MUSICAL LIBRARY.—The London *Leader* learns that our distinguished countryman, Lowell Mason, has purchased the entire library of the late celebrated composer, Ruick, of Darmstadt, and it is now on its way to Boston. It adds:

"The library contains, in addition to a very extensive collection of musical works, a large gallery of portraits, many of which are now exceedingly rare.

"Only lately the theological library of the celebrated Neander was purchased at Rochester, N. Y., and we now congratulate our American friends on this new addition to their treasures, through the liberality and public spirit of the purchaser, who has done so much to create a knowledge and love of the science of music in his native city."

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.—The next meeting of this association will be held at Cleveland, commencing with the third Wednesday in August (18.) Professor Pierce of Harvard is president for the session and ensuing year.

MS. BIBLE.—Mr. G. C. Halpine, of Boston, has in his possession a manuscript Bible of the 12th century, very richly illuminated with gold and colors, and once in the possession of Pope Leo X, whose handwriting occurs in marginal notes in various places throughout the volume.

PAMPHLETS.

MAINE LAW.—"Law and Temperance." A sermon, by Rev. S. T. Spear, D.D., of Brooklyn, preached July 4, 1852. Published by the American Temperance Union, 149 Nassau-street. pp. 24.

UNIVERSUM.—"Meyer's Universum." A collection of prints and views, in half-monthly parts, each sold for 25 cents, with highly transcendental letter-press remarks. By Hermann J. Meyer, 164 William-street. Each number contains 4 plates.

COAL.—"Coal Beds in Rhode Island." An account of the extensive bed of anthracite coal in Portsmouth, on the east shore of Rhode Island. The coal beds dip at an angle of about 35 deg.; the coal is of the red-ash variety, harder to ignite than the white-ash, and can be delivered at the mine for one dollar—which is about the cost at the Pennsylvania mines—saving at the eastern market the cost of ocean freight.

LIVING AGE.—To understand the genius of this excellent work, one must know the editor, and he will then believe in the possibility of its production.

"LONDON LABOR AND THE LONDON POOR" has now reached the *twentieth* number, while the interest of the narratives is unabated. We learn something new in every successive number of this remarkable work. Published by the Harpers.

NATURAL RHETORIC.—"The Nature and Importance of Natural Rhetoric: An Address, delivered on the occasion of his Inauguration to the Chair of Sacred Rhetoric and Pastoral Theology in the Theological Seminary at Auburn." By Rev. W. G. T. Shedd." With the Charge, by Rev. L. E. Lathrop, D.D., pp. 32. The object is to illustrate "the need of a Rhetoric that *educates* like Nature, and not artificially—a Rhetoric that *organizes* and *vitalizes* the material that is made over to it for purposes of form."

MONTHLIES.

CHRISTIAN PARLOR MAGAZINE.—Published by J. H. Pratt & Co., and edited by Rev. F. Janes. The August number has a portrait of Rev. Albert Barnes, elegantly engraved by Ormsby from a Daguerreotype likeness.

BLACKWOOD.—The Tory oracle is quite mild and conciliatory, comparatively, being on the eve of election. Vol. 35 commences with the June number, just reprinted by L. Scott & Co. Price $3 a year.

PRESBYTERIAN MAGAZINE.—No one can read this work without feeling a cordial respect for its conductors; its self-contented spirit shows the benefit of the separation. Yet we warn our Old School brethren that before a storm there is always a calm. The July number has an article in favor of the true church-membership of all baptized persons who have not been excommunicated. This is a worse heresy than the half-way covenant, and is the inlet of Erastianism, general decay and final apostasy.

ANNUAL REPORTS.

We have an accumulating pile of pamphlets, prepared with great labor, and printed and put up in handsome style, which we wish we could think can by any possibility obtain readers in proportion to their literary and moral worth. They are the annual reports of our great benevolent societies, with the speeches, and often special documents of rare importance. We at least consult all who are so fortunate as to receive one of these documents, not to let them slip out of sight till you have turned them over so as to know something of their contents.

AM. SUNDAY-SCHOOL UNION.—Twenty-eighth report, pp. 65, without speeches or accompanying documents—presents the society chiefly in the light of "a strictly missionary society."

AMERICAN ASYLUM FOR THE DEAF AND DUMB.—The oldest institution of the kind in this country—founded by Gallaudet. The 36th report presents the fact of 207 pupils, taught in 11 classes, each occupying a separate room, and arranged in five divisions for out-door occupations. From the fact that most owe their deafness to disease, it is to be expected that deaf mutes will be less long-lived than the average. The directors propose to establish a class for the present of a higher course of study than has hitherto been practicable. pp. 32.

NATIONAL POPULAR EDUCATION.—We wish the excellent society which has Gov. Slade for its secretary would adopt a title more euphonious, or at least more significant of its objects. The 5th report, pp. 56, records the sending out of 248 teachers to the West, with many of the witnessed results.

*Village Hymns.*—Great has been the good done by the good Dr. Nettleton's compilation of "Village Hymns for Social Worship," first published in 1825. In a circular now before us, it is stated that when the book was ready for the press, Dr. Nettleton offered the copyright to the A. B. C. F. M. With rare Christian magnanimity, Mr. Evarts persuaded him to retain it in his own hands, on the ground that, as he was without property, and in feeble health, he might need the income. The rapid sale of the work soon enabled him to make a donation of five hundred dollars to the cause of Foreign Missions. From the same source he was supplied with the means of gratifying his benevolent feelings in many ways, and after defraying the charges of a protracted and expensive sickness, the proceeds of the Hymn Book, amounting to several thousand dollars, were consecrated to charitable uses. The avails of the copyright of the new edition, are, in like manner, devoted to the cause of Christian benevolence.

The new edition is published by F. A. Brown, Hartford, and purports to have been "revised and enlarged according to his [Dr. Nettleton's] suggestions, and the directions of his will." Mr. Nettleton's book had 600 hymns; the present edition has 703. We cannot resist the impression that *some* injury has been done to the book, if not some injustice to Mr. Nettleton's suggestions, by a too great ambition to increase the number of "original hymns" In this edition there are at least ninety-hymns credited to a single family—the most of them new and common-place, to make room for which, we find the revisers have left out such favorite old hymns as those beginning—

"Ye dying sons of men." H. 56.
"Come ye weary, heavy laden." 57.
"Come, sinners, attend." 59.
"Sinners, will you scorn the message?" 71.
"O, Love Divine, what hast thou done." 111.
"Hark! the voice of love and mercy." 113.
"Eye hath not seen, nor ear hath heard." 208.
"Come, heavenly peace of mind." 217.
"'Tis first of all thyself to know." 226.
"Happy the hours, the golden days?" 242.
"How happy are they." 385.
"When, with my mind devoutly pressed" 404.
"Convinced of sin, men now begin" 427.
"Ye angels who stand round the throne." 599.

We do not know who made the substitution; but whoever it was, we beg leave to differ from them in taste, and in judgment as to the kind of hymns that are best calculated to be satisfactory to the churches. We should like to see these put back to their places, and also the following noble odes, which have been mutilated, restored to their original proportions.

"Light of those whose dreary dwelling." H. 132
"Holy Ghost, dispel our sadness." 178.
"How blest is our brother bereft." 569.

We will only add, that we doubt the ability of the reviewers to improve by remodeling the hymns beginning,

"Rejoicing now in glorious hope." H. 384.
"Joyful on Pisgah's top we stand." 444.

## RELIGIOUS INTELLIGENCE.

FIRST FRUITS.—Seventeen persons have recently been received, on profession of their faith, into the 3d Congregational church in Gulliford, Conn., under the pastoral care of Rev. R. Manning Chipman, late of Athol, Mass. Nine are males, and eight are females. Four are heads of families. Twelve had been baptized in infancy. Others are expected to unite with the church soon. The church is active as well as unanimously agreed in respect to temperance and anti-slavery, about which subjects some churches in that state do not yet see eye to eye.

Thus, with the opening of the New Haven and New London Railroad, better than secular advantages are granted to one of the most ancient and beautiful towns in Connecticut. COM.

THE INDEPENDENCE.—We have mentioned the extraordinary work of grace reported on board of this ship of war during her late cruise, resulting in the conversion, as it is said, of one hundred sailors. One of our secular papers says that—

"A meeting was held a few evenings since in the Bethel Church, Brooklyn, N. Y., got up at the instance of part of the crew of the above-named frigate, Rev. Wm. Burnett and Mr. Edward Cavendy, who were instrumental, in the hands of God, in bringing about this great work. The weather-beaten tars, as they rose, and in heartfelt language and gratitude, spoke of the mercy of God in snatching them as brands from the burning, of the persecution they had to endure on shipboard, and how they endured all, and came out conquerors, brought the tears to the eyes of all the audience."

LA SALLE, ILL.—We are pleased to learn that a Congregational church has been formed at this place, by the co-operation of Rev. Messrs. Chesebro and Brainerd, of Connecticut. The public exercises made a good impression, and our correspondent states that the church has the warm sympathies of nearly the whole of the American population of the place. The local situation of La Salle, at the head of navigation on the Illinois river, will make it a center of influence for an extensive region of country, and open a prospect of great usefulness for the church.

Rev. T. T. Waterman of Providence, R. I., having during the past winter received a unanimous call from the Second Presbyterian church in Galena, Ill., to become its pastor, proceeded to that field about two months since, more fully to satisfy himself in regard to its influence and usefulness, and also to seek a more intimate acquaintance with the church; the result has proved mutually satisfactory, and he has now, after preaching with great acceptance, signified his willingness to undertake the pastoral office in that church and congregation. B.

BALTIMORE.—The O. S. Presbyterians have formed a new church, called the Westminster church their edifice stands upon the graves of the first founders of the First Church. Rev. Dr. Backus, in preaching the dedication sermon, said:—

"These pioneer men were true heroes, and their example might well preach a sermon on church extension to their successors. Ten families of them removed thither, probably from Pennsylvania, where the Episcopal Church was the established religion; and though liable to persecution, built for themselves a sanctuary—a log house—where they might worship God according to their convictions and preferences. From this seed have sprung the cluster of flourishing vines from which such valuable fruits are now gathering."

The house is nearly paid for by subscription, and the rest will be raised by the sale of pews. The *Presbyterian* says:

"The colony which forms the nucleus of the congregation consists of communicants chiefly from Dr. Plumer's and Dr. Backus's churches, and is to be under the pastoral care of Rev. William J. Hoge, brother of Rev. M. D. Hoge of Richmond, Va. The intended pastor preached his first sermon on the evening of the dedication, from the text, 'Now then we are ambassadors for Christ.'"

ONONDAGA PRESBYTERY.—At a late meeting of this body, an able and eloquent address was issued to the churches and congregations under its care in favor of the Maine Law, as a "Star of the East," and urging the use of the ballot-box power to obtain the blessing for this state of New York. They say—

"It infringes no right; it only prevents a wrong and an injury. This law will deduct three-fifths from your county tax. Not only the first cost of alcohol, but its after expense for the jail and the poor-house, the sheriff and the constables, the judges and jurors, the coroners and undertakers, will all be saved. It will save our city two hundred and fifty thousand dollars, our county five hundred thousand dollars, and our state twenty-five millions of dollars annually; it will reform most of our drunkards; it will save most of our criminals; it will bring thrift to many a desolate home, and thrilling joy to many an aching heart; it will save the rising generation. For the protection now given to *alcohol* will be thrown around *them*."

DR. BRIDGMAN.—The journal of Rev. Mr. Syle, Episcopal missionary in China, alludes to the failure of Dr. Bridgman's health, and the value of his labors, in a way which demonstrates the Christian brotherhood found in missionary ground:

"*Friday, Jan. 16th*.—Dr. Bridgman's health has failed to an alarming degree; he is recommended to try the effect of a visit to Canton. He has labored with unremitting diligence at the work of revision, and is now paying the almost invariable penalty which falls on those who *strain* their powers in this climate. But who could have the heart to blame him for *such* an error in *such* a cause?

"*Thursday, 22d*.—It is, I trust, no breach of confidence to mention here what we have just learned concerning an offer to Dr. Bridgman. An American merchant of this place, believing that Dr. B.'s health would be most effectually benefited by a voyage home and back, has offered to meet all the expenses of such a visit to the United States, even to the extent of furnishing, if necessary, the amount of his salary while at home. This is one of those refreshing instances of large-heartedness which deserves to be recorded as breaking in, from time to time, upon the sad monotony of parsimonious charities.

"*Sunday, 25th*.—The Bishop, though very far from well, conducted the communion service at the school chapel this morning. I visited and discoursed to Mrs. Bridgman's school-children. Dr. B. and herself are, with much difficulty, making up their minds to leave their work here for a while, and return for a season to the United States. This is the unanimous advice of their whole circle of friends."

MISSIONARY CONTRIBUTIONS TO LITERATURE.—Rev. Mr. Allen, one of the missionaries of the A.B. C.F.M. at Bombay, is engaged in the revision of the Mahratta version of the Bible. His work is thus noticed in the *Bombay Guardian*:

"We cannot refrain from adding here, that one of the oldest missionaries in Bombay—distinguished equally for the universality and accuracy of his knowledge and the soundness of his judgment—has left all meaner things' to engage in the entire revision of the Mahratta Scriptures, with a view to the preparation of an authorized version. This is an arduous and noble undertaking; and if successfully accomplished, as we have no doubt it will be, for it could not be in better hands, the esteemed missionary to whom we refer will be the honored instrument in the hands of an adorable Providence, not only of conferring on the Mahratta people the great benefit of a standard version of the Holy Scriptures in their own tongue, but also of conferring on Mahratta literature as great a benefit as Luther conferred on German by his translation of the Bible, or as the translators of James the First conferred on England by their incomparable version. We solicit for him the prayers of all interested in such an honorable and glorious work, and bid him God speed."

MISSIONARIES IN WISCONSIN.—We learn from the *Presbyterial Reporter* for July, issued quarterly by Rev. W. H. Spencer, of Milwaukee, that forty-four missionaries have been commissioned to labor in that state during the last six months. Fifteen of these are to be Congregationalists, twelve Presbyterians, and three Lutherans. The others are thought to be Congregationalists. The ministry of the forty-four missionaries is ex ended to forty-three churches, and ten stations where no churches are known to exist. Of the forty-three churches, thirty-one were originally Congregational and twelve Presbyterian. There may have been some recent changes in their ecclesiastical relations.

EPISCOPAL MISSIONS.—Receipts for Domestic Missions since June, 1851, $23,666, and for Foreign $41,048—in all, $64,614.

Within the year just closed, the committee have very nearly doubled the number of their missionaries: and they have reason to hope that, through the blessing of God, their progress will continue to be still more prospered as time rolls on.

The missions to China and the west coast of Africa, will both receive further enlargement this fall. The Foreign Committee have also made arrangements for occupying new openings for missionary work.

Bishop Boone, of China, under the urgent advice of physicians, proposes to come home this fall on a visit, taking the overland route.

NEW ZEALAND.—Of the 80,000 inhabitants of New Zealand, 65,000 may be considered Protestants, of whom about 45,000 are under the care of the Church Missionary Society. The Wesleyans have under their care about 18,000; not more than 5,000 are Romanists, and 10,000 perhaps are still pagans. Wars have almost entirely ceased. The people, instead of being shut up, as they were formerly, in fortified villages, are scattered over the country, busily employed, many of them, in agricultural pursuits. English clothing has taken the place of the native garment. They are erecting water-mills to grind their wheat, and procuring small vessels to take their produce to the towns.

MISSIONARY SPIRIT AMONG THE GERMANS.—The "Evangelische Heidenbote" of March, the organ of the Basle Missionary Society, says:—"Through God's free and rich compassion, there has never been, since the foundation of our Missionary Institute, any lack of German and Swiss disciples, who, impelled by the Spirit of God, have devoted themselves to the service of the Gospel among the heathen. Every year there are thirty or forty young men who apply to us and beg to be received. This is of the Lord. To him be praise therefor."

MASSACHUSETTS.—The Baptist denomination in Massachusetts numbers 218 churches; 251 ordained ministers, 35 of whom were without charge about a year ago; and 31,414 members. The denomination is second to no other in the state except the Congregationalists who number 36,900; the Methodists numbering 16,733. During the twenty years from 1830 to 1850, the Congregationalists increased 76 per cent., the Baptists 98 per cent., and the Methodists about the same as the latter.—*Mich. Ch. Herald.*

PRESSING WANTS OF THE WALDENSIAN SYNOD.—1. A place of worship at Pignerol; 2. The means of supporting three pastors at Turin, Pignerol, &c.; 3. Salaries for two professors in the college at La Tour; 4. An apparatus for the use of the professor of the natural sciences in illustrating physics and chemistry particularly.

VALPARAISO.—Rev. Mr. Turnbull writes urgently for the establishment of a Sailor's Home at Valparaiso, as the indispensable means of favorably influencing the minds of seamen congregating there. Little can be done for their improvement while they are compelled to spend their days and nights amid the noise of revelry and intemperance.

TEXAS.—The Evangelical Lutheran Synod of Texas, at its late meeting, had nine ministers in attendance: the number of church members connected with the body is four hundred. The ministers are instructed to hold a missionary concert the first Monday evening of every month, form missionary societies in their congregations, and take up regular collections.

MENNONITES IN EUROPE.—German papers state that, in consequence of a law lately promulgated in Prussia, the Mennonites, a religious sect who resemble the Quakers, have been held to the performance of military duty, contrary to their creed, and that they are therefore emigrating in great numbers, partly to the United States, and some to Russia. They are mostly persons of comparative wealth, and one hundred families of them have lately crossed the Prussian frontier to settle in the last named country.—*Evc. Post.*

AMERICAN MENNONITES.—A Mr. Oberholzer, a preacher of the Mennonite denomination commonly called *Manists*, is about to commence a religious paper for his denomination, at Quakertown, Pa. It will be printed in the German language, and will be called "Der Religiose Bothschafter."—*Tribune.*

THE ROMISH CURSE.—The *Shepherd of the Valley*, Roman Catholic newspaper, in an attack on one of the Presbyterian ministers of St. Louis, denied the authenticity of the terrible "curse" which has been said to be pronounced by the bishop against a priest who leaves the Romish communion. The *St. Louis Observer* replies:

"The second charge is, that this curse is the production of Laurence Sterne; and here again we are indebted to Dr. Breckinridge for help for our reply. We can prove that it is a genuine production of Holy Mother, in her benevolent efforts for human welfare, and that in all its essential features it existed centuries before Sterne saw the light. The author was born in 1713. But turn to Sir Henry Spelman's History, published in 1668 (only twenty-five years before Sterne was born), and on pages 205 and 206, you find *this same curse*. But Sir Henry tells us that it is copied from the '*Textus Roffensis*' of William the Conqueror, who lived only some *seven hundred years* before Sterne.

## CHURCHES AND MINISTERS.

INSTALLED.—*June 22*.—Rev. E. S. Hammond, pastor of the Reformed Dutch church, Prattsville, N. Y. Sermon by Rev. Rauthen, D.D.

*July 6*.—Rev. J. W. Hammond, pastor of the Reformed Dutch church at Shokan, N.Y. Sermon by Rev. Alexander Gulick.

*June 20*.—Rev. S. L. Finney, pastor of the Second Reformed Presbyterian church in New York. Sermon by Rev. Dr. McLeod.

*July 4*.—Rev. Benjamin F. Stead, formerly of Bridesburgh, Pa., pastor of the O. S. Presbyterian church, Astoria, L. I. Sermon by Rev. J. D. Wells.

*June 12*.—Rev. A. R. Naylor, pastor of the First Presbyterian church, O. S., Cheviot, Ohio.

*June 23*.—By the Presbytery of Connecticut, Mr. Thomas S. Childs, pastor of the Presbyterian church at Hartford. Sermon by Rev. A. H. Dumont.

ORDAINED.—*June 3*.—Mr. W. C. Mason, pastor of the O. S. Presbyterian church of Lecklaire, Scott co., Iowa. Sermon by Rev. J. D. Umsted.

*June 23*.—Mr. H. Swift, pastor of the O. S. Presbyterian church at Feed Spring, Ohio. Sermon by Rev. Henry Conings.

*June 23*.—Mr. Samuel McAnderson, pastor of the O. S. Presbyterian church of Unity, Wayne co., O. Sermon by Rev. J. M. Boggs.

*May 6*.—In Christ Church, St. Paul's, Minnesota, by Rt. Rev. Bishop Kemper, Rev. John A. Merrick was admitted to "the sacred office of priesthood." Sermon by Rev. Mr. Lamb.

*July 2*.—At Geneva, N. Y., Bishop Chase of New Hampshire, acting for Bishop Delancey, Rev. Dr. Hale preached, and Joseph Morison Clarke, William Paret, Charles Wells Haynes, and James Andrew Robinson were ordained deacons; and Laurence Sterne Stevens, Julius Sylvester Tuttle, and Osgood Eaton Herrick, Daniel Frederick Warren and —— Jerome were ordained priests.

ORDINATION.—Mr. Henry Wickes was ordained pastor of the Congregational church and society in Princeton, Mass., on Wednesday June 16. Services as follows:—Invocation and reading the Scriptures by Rev. O. H. White of Westminster; sermon by Rev. E. N. Kirk of Boston; ordaining prayer by Rev. S. Sweetser of Worcester; charge to the pastor, by Rev. J. W. Cross of West Boylston; right hand of fellowship by Rev. W. D. Hitchcock of Clinton; address to the people by Rev. W. P. Paine of Holden; concluding prayer by Rev. O. H. White, and benediction by the pastor.

SOUTHERN BAPTIST CONVENTION.—There are fifteen missionaries and assistants employed in China, and three more are soon to sail for that country. There are seventeen missionaries and assistants in Western Africa, and one in Central Africa.

Rev. Wm. T. Eva has been called to be pastor of the Rockville and Bethesda church, Montgomery county, Maryland.

A VENERABLE MISSIONARY.—We learn from the *Southern Christian Advocate* that the venerable Bishop Soule has determined on a visit to California.

Rev. Silas Billings having removed from Morganton, Va., requests that his correspondents address him in future at Brooklyn, N

Rev. T. W. Haynes, formerly editor of the *Carolina Baptist*, has received and accepted the unanimous call to the pastorship of Gunpowder, Hereford and Forest churches. We trust his labors will be abundantly blessed.

We understand also that these churches intend to unite in a camp meeting in the course of the summer.

Rev. A. M. Colton has asked for a council to dissolve the contract by which he was settled over the first church and parish in Amherst, twelve years since. He is led to this step by the fact that some portion of his people have expressed the opinion that a change would be mutually beneficial.

Rev. Stuart Robinson has received a call from the church in Baltimore, formerly occupied by Rev. Dr. Duncan. This church is not in connection with any Presbytery, though one of the largest and most influential in the city. Mr. Robinson is the man who said in the Assembly in Charleston that he liked to see every denomination keep up their fences, to keep around themselves a 'ten-railed' fence, staked and ridered at that. If he accepts this call he will have but a small "patch," and may raise the "fence" as high as he pleases.—*Tylescope.*

MISSIONARIES RETURNING.—We regret to learn that Rev. E. W. Hening has been compelled by ill-health to retire from his mission in Africa and return to this country. Mr. Hening has been deprived for some time of his eyesight. Had his health permitted, we understand it was his intention to have remained in Africa, in the prosecution of his duties as a missionary, notwithstanding the affliction.—*Prot. Epis.*

CANTON, O.—Rev. Harmon Ellis has resigned the pastoral charge of the Baptist church in Canton. Mr. Ellis goes to Wisconsin under the patronage of the Baptist Home Mission Society. We learn that there is no preacher of any denomination in the township, which is already pretty thickly settled, where he designs to locate.

Rev. A. Eldridge, pastor of the North Congregational church in New Bedford, has declined the call extended to him by the 1st Presbyterian church and society in Syracuse, N. Y. He has decided to remain with his people in New Bedford, who are ardently attached to him, and where he has a wide field of usefulness.

CAPE PALMAS.—Rev. F. Burns writes from this mission that a revival is in progress there among the children and youth, of whom forty have united with the church on probation. The mission generally is prosperous.

NEW SCHOOL.—In a little more than a year three Presbyteries have been organized in the Northwest. Nine months since we had no ecclesiastical organization in Wisconsin. Now we have *five* Presbyteries, *sixteen* ministers, *seven* churches and *four hundred and sixty* communicants.

## COLLEGES AND SEMINARIES.

*Yale College.*—Commencement on Thursday, July 29th. Conclo ad Clerum on Tuesday evening, by Rev. W. B. Weed. Phi Beta oration and poem on Wednesday by E. P. Whipple and John Pierpont. Examination for admission on Monday and Tuesday.

*Western Reserve, Ohio.*—Commencement, July 8. Literary address by Hon. Bellamy Storer. From the account in the *Ohio Observer* we do not readily learn the number of the graduates. The honor of LL.D. was conferred on Hon. Sherlock J. Andrews.

*Baptist Literary Institute, Suffield, Conn.*—Anniversary, August 4. Literary address on Tuesday, by Rev. Walter Clarke. Poem by Rev. John Pierpont

*Shurtleff College, Ill.*—Commencement, June 24. Graduated 3. The degree of D.D. was conferred on Rev. Robert Ryland, President of Richmond College, Va., and that of LL.D on Hon. Lyman Trumbull, of Alton, one of the justices of the supreme court of Illinois.

*Princeton Theological Seminary.*—The annual vacation has been lengthened two weeks from the 3d Thursday in May; so that the next session will commence on Thursday, the 2d of September.

*Washington College, Pa.*—Rev. Dr. Clarke has resigned the presidency. The Washington *Reporter* says of him:

"Our citizens, especially those most intimate with him, estimate his many virtues as a man, his gentle and fervent Christian piety, his talents and extensive scholarship and learning as a divine and scholar. These eminent qualities and qualifications are demanded elsewhere, under circumstances gratifying to him, and, no doubt, will be profitable to all to whom he may preach the Gospel."

*Dickinson College.*—Dr. Collins, of Virginia, has been elected President of Dickinson College, in place of Dr. Peck, resigned.

*Williams College.*—Commencement, August 19. Sermons on the Sabbath, 15th, by President Hopkins and Rev. W. Adams, D.D. Society oration on the evening of the 17th, by Wendell Phillips, Esq., of Boston.

*The Twenty-Eighth.*—Commencement on the 28th at Columbia College, Union College, Rutgers College, and the N. Y. Free Academy.

*Brown University.*—Commencement on Thursday. Orations and addresses by Dr. Bethune and Mr. Kirk The trustees conferred the degree of Doctor of Divinity on Rev. Joseph Muenchen, of Kentucky, Rev. Joseph Angus, of England, Rev. Joseph W. Parker, of Cambridgeport; the degree of Doctor of Laws on John Carter Brown, of Providence, Ex-Gov. Jared Warner Williams, of New Haven, Prof. Wm. Ruggles, of Washington, D. C., Prof. Dennis H. Mahan, Military Academy, West Point.

The additions to the library during the year have been 1132 volumes, 932 by purchase and 200 by donation; folios 208, quarto 112, octavos 268, the others 12mos and 18mos, making the whole number upwards of 24,000 volumes.

The fund for the increase of the library and philosophical apparatus is $25,000, and that "for the purpose of education" is $181,000. Commencement next year will be on the first Wednesday in July.

*St. John's College.*—This Roman Catholic Institution, at Fordham, held its commencement July 15, and conferred the degree of LL.D. on Thomas F. Meagher, Esq., the Irish exile.

*Wesleyan University, Conn.*—Commencement day will be Aug. 4. During the week there will be sermons and orations by Rev. L. D. Barber, John Johnston LL.D., W. H. Allen, LL.D., Rev. Adam Reid, and a poem by Park Benjamin.

*Catholic College, Worcester.*—The fine brick edifice that crowns the hill lying south of Worcester, was totally destroyed by fire on Wednesday evening of last week. Many of the tutors and students lost their clothing Library mostly saved.

*Andover Theological Seminary.*—The anniversary occurs on Wednesday, the 1st day of September. Examinations on Monday. Orations by Dr. Cheever and President Hitchcock on Tuesday. The anniversary exercises on Wednesday will be followed by the inaugural oration of Prof. Stowe.

*Cumberland University, Tenn.*—Addresses at commencement next week by Rev. H. S. Porter, D.D., of Memphis, and Governor Brown.

*Newton Theological Seminary.*—At the anniversary, addresses were delivered by six young men, the senior class.

"A new project has recently been set on foot to raise the sum of one hundred thousand dollars to endow the seminary, and of this sum nearly fifty thousand dollars has already been pledged. One gentleman has subscribed six thousand five hundred dollars, two gentlemen five thousand, and two three thousand each."

*Auburn Seminary.*—The call recently presented to Dr. Riddle to the chair of Christian Theology has been declined. A meeting of the friends of the seminary has been called at the church, on Tuesday, the 20th inst., at 9 o'clock, A.M. Such brethren of the churches, and pastors, and especially of the present board of commissioners as can, are invited to be present.

*General College, N. Y.*—Two new professors have been appointed, Rev. J. M. Crow, of "Moral Science and Belles Lettres," and Rev. Mr. Ellis, of "Modern Languages." At the commencement, July 7, Prof. W. delivered an oration on "the Rhine." The *Northern Advocate* says:

"Prof. W. has been a student at Heidelberg, Germany, and for some years a resident of the Germanic states. With a requisite and critical knowledge of the German, French, Italian, and Spanish languages, Prof. W. speaks the first two mentioned with all the fluency of his own vernacular; and with the Rev. Dr. Nast for our authority (himself a graduate of a German University), he speaks the German with more elegance of diction than any educated native German he ever met. Prof W devotes two evenings of each week to colloquial exercises with the more advanced classes in the German and French."

*Granville College, O.*—A convention of Baptists was held lately at Columbus, which came to the conclusion that the college at Granville is not what the denomination need, and not what they are able to make it, but that a change of location is necessary. The trustees are to take measures for its removal to such place as will best command the support of the churches.

*Ipswich Seminary.*—The fall term of this celebrated institution commences Aug. 25. See advertisement.

*Peabody Institute.*—This is the name applied by the town of Danvers to the literary institution for the founding of which their honored townman, George Peabody of London, lately gave $10,000.

*Baptist College, Montreal.*—The *Watchman and Reflector* says—

"The Romanists of Montreal are felicitating themselves on the purchase of the Baptist College in that city, which they are about to convert into a hospital, to be called St. Patrick's. It is a very elegant building, and we do not wonder that they desire to possess it, but we beg to remind them that though they have got the stones and mortar of the material edifice, the Baptists have made better appropriations from the domains of Romanism. They have saved hundreds of converts at the Grand Ligne Mission stations, whom, by the blessing of God, they have brought out of that dense darkness in which the papal church of Canada holds the minds of its votaries. These converts are trying to possess in a nobler edifice,—purchased not with silver and gold, but with the precious blood of Christ The temple of which they form a part, will never decay, nor will it at any time be sold by the sheriff."

*Central College, N. Y.*—Located at McGrawville, Cortland Co. A manual labor institution, with primary, academic, and collegiate departments. Two terms in a year; summer term commences July 22, and continues 19 weeks.

## FOREIGN.

*Arrival of the Humboldt.*—The U. S. steamship Humboldt, Captain Lines, arrived on Monday morning, having left Havre at noon, and Cowes at night, July 7. Her cargo is valued at nearly two millions of dollars. Among her passengers are Mrs. Zulawsky, sister of Kossuth, with her husband and three children.

Partial returns of the elections are received—both parties claiming to have the advantage.

The "American Shipbuilders' Association" has challenged the shipbuilders of Great Britain to a ship race, with cargo on board, from England to China and back, for $10,000 a side.

*Arrival of the America.*—The royal mail steamer America arrived at Halifax on Tuesday, with news to July 10.

The Parliamentary elections were occupying the whole share of public attention. Most of the English borough members had been returned, but the counties had still to elect. The result, so far, was not encouraging to the progressists. The Conservatives had improved in counties. A return of the results, in the *Daily News*, to Friday, classifies the members' election 156 Liberals and 50 Derbyites. The *Times* has it 139 Liberals, 58 thorough Derbyites, and 28 Liberal Conservatives.

George Thompson has lost his election, much dissatisfaction being expressed by his constituency at his desertion of his duties for an entire session, while engaged in agitating in the United States. Turner and McKenzie, the Tory candidates, have gone in for Liverpool by a large majority, and Hon. Mr. Strutt, Liberal, has succeeded Feargus O'Connor for Nottingham.

The Ministerialists and 28 Liberal Conservatives.

The Royal Agricultural Society of England offer a prize of £1,000, and the gold medal of the Society, for the discovery of a manure with equally fertilizing properties to the premium guano, of which an unlimited supply can be furnished in England at £5 per ton.

FROM OUR ENGLISH CORRESPONDENT.

DISSOLUTION OF PARLIAMENT—ELECTION PROSPECTS.

ENGLAND, JULY 2, 1852.

Parliament met for the last time yesterday, when the royal speech was delivered by the Queen, and the *Gazette* of to-day formally announces the dissolution. The daily papers are engaged in historical retrospection, characterizing the five years during which the Parliament has sat, and the doings and misdoings of ministers of state and legislators; but there is little time now for looking back,—in a few days the strife and turmoil of a general election will have commenced. That it should take place with a protectionist ministry in power is a strange anomaly, rendered more anomalous from the fact that this protectionist ministry is obliged to abandon protection, and dare not even now make an election-cry of it. Mr. Colden, in his address to the electors of Yorkshire, has not overstated the case, when he affirms that—

"Free-trade has accomplished the aim of the statesman by enriching and strengthening the nation, while it has fulfilled the desire of the philanthropist by carrying comfort and happiness to the homes of those who live by the daily labor of their hands. In expressing these sentiments, I am giving utterance to the convictions and feelings of nineteen-twentieths of the population of the kingdom."

If it be asked, How can these things be?—a nation of freetraders, a ministry of would-be protectionists—the answer is brief: the "electors" of Great Britain do not elect their representatives. Looking over the list of counties and boroughs, with reference to the coming struggle, the startling fact appears—that the territorial and tory aristocracy command, without question or contest, nearly one-third of the entire representation. The battle has to be fought with these odds against the nation to begin with, and the influences which predominate in the unquestioned third are powerful in the remaining constituencies. The absolute dependence of every large portion of the tenant farmers, and the ignorance and prejudice of the class, as a whole, make the farmers the servile or willing voting machines of the great landholders. In the smaller boroughs the same influences prevail, and in many of the larger towns bribery and intimidation come in aid of old Church-and-state toryism. Nevertheless the ministry will not get a majority. The counties, cities, and boroughs of England, return 476 members, the list of candidates shows 317 supporters of the ministry, and 337 free-traders. Wales returns 29 members; in the principality there are 22 ministerial and 10 free-trade candidates. Scotland has 53 members, and there are 32 ministerial and 40 free-trade candidates. Ireland returns 105 members, and the candidates are 66 ministerial and 97 free-traders.

The lists of free trade, however, is almost everywhere avoided by the ministerial candidates, not a few of whom, indeed, profess to be against the imposition of a tax on imported food. Though not avowed, the real issue is—the maintenance of things as they are: of predominant power in the aristocracy, and a large public expenditure, chiefly for the interests of the order and the dependants of the order. A member of the late ministry, who is likely to be well informed, has this morning mentioned privately that individuals calculating the chances of parliament and the influence by the ministry and its partisans, not more than *ten* will be added to the ranks of the Derbyites as the result of the elections.

But though the new parliament will, as it is generally believed, show a majority of free-traders, that majority will not be united to promote popular objects, such as thorough financial and political reform. The followers of the late Sir R. Peel, few but influential, and mostly new school churchmen of the *highest* order, will constitute a section of the expected free-trade majority. The Russell Whigs will form the main body or center; the decided and independent reformers, it is hoped, will be about one hundred. It is manifest that a majority, thus constituted, will not combine in order to enforce decided reforms in the face of a strong tory minority and the hostile House of Peers.

Lord John Russell will retain his seat for London, through the forbearance of those who have lost confidence in him as the liberal leader, but who do not like to degrade one who has done good service in past times. Before the dissolution, Sir H. Verney moved a resolution respecting the treatment of the Scotch missionaries by the Austrian government, to the effect—

"That this House, recognizing the undoubted title of the Queen's subjects resident in foreign countries to the continual protection of her Majesty, in respect of their liberty, property, and other personal rights, and considering that in the case of Rev. Messrs. Wingate, Smith, and Edwards, arbitrarily expelled from the Austrian dominions in the month of January last, with their wives and children, under circumstances involving much sacrifice of property and other hardships to the sufferers, those rights were violated, and that no redress has been hitherto obtained for the violation, is of opinion that the case is one calling for prompt and earnest measures on the part of her Majesty's government."

This elicited a long speech from the Chancellor of the Exchequer, who recited what had been done, and gave the version of Lord Westmoreland and the Austrian authorities. He insinuated doubts of the veracity of the missionaries in respect to their losses! and said that the order to Mr. Edwards to quit Lemberg had been "virtually rescinded" on his protest, though he had been "guilty of the indiscretion" of preaching to Austrians in a village near Lemberg. Touching Bibles, the House was assured that the tolerant Austrian government had no objection to their being distributed, only it must not be by the agency of foreigners! Lord Palmerston spoke, and displayed an intimate acquaintance with the case. He condemned the course taken by the English ministry in maintaining that there was not the slightest evidence that Austrian law had been violated; he attributed the pers

# The Independent.

For the Independent.


## DISCOVERIES AND INVENTIONS.

A man who uncovers and exposes to view things, properties, or principles, until then concealed and unknown, is a discoverer. A man who devises forms, combinations or methods, such as had no being until his wit brought them into being, is an inventor. The distinction between the two men, though often overlooked, is very palpable.

Invention, then, is a nobler achievement than discovery. The inventor is father of the invention; but the discoverer merely finds his discovery ready-made—oftentimes he picks it up by the merest chance. The inventor rarely stumbles upon his invention by accident; but "*I accidentally discovered*" has become a colloquial phrase. When an idle fishing-boy finds gold glittering in the stream, he makes a great discovery, and California may come as a consequence. But the ingenious boy that invents a whistle or a windmill to amuse his younger brother, exhibits higher powers than the merely lucky fisher-boy.

Although this principle is very evident, yet in seeming contradiction, renown is oftener awarded to great discoverers than to great inventors. The settled verdict of men, after it has stood the test of two or three generations, may be relied upon in general as equitable and right; this settled verdict or opinion gives to Columbus, to Kepler, and to Newton, a higher place than it awards to Watt, or Arkwright, or Fulton. Why? Surely an inventor is a greater man than a discoverer! Whence this seemingly false finding of the verdict by universal consent?

One reason is, because an inventor must of necessity use the materials which a discoverer bequeaths to him, and therefore seems subordinate to the discoverer. The fruits of discovery, which are matured by inventive genius, are oftentimes so splendid that they send back their light to glorify the discovery. An accident of discovery in this way oftentimes becomes clothed with renown, just as Achilles or Ulysses owes his immortality to Homer, while the true glory is in the poetry.

"Ah, ha!" says the reader; "then you are arguing that the verdict of many generations is, after all, mistaken, and unjustly endows the discoverer with the merit which the inventor alone deserves." Not quite. It is equitable that the splendor of a discovery, but not of a discoverer, should be graduated by the results. Accordingly we find that the discoverers of steam, of magnetism, of air, of occidental gold mines, and of a hundred more most splendid discoveries, are known with no certainty at all. In these cases the verdict of mankind is just.

"How happens it, then, that some discoverers partake of the luster of their achievements, while others do not? Why is it that when a discoverer *is* dignified at all by his discovery, the reward soars upward well nigh to apotheosis? Surely there is a want of equity here?"

By no means. Accidental discoverers have never won this kind of renown. Their names are preserved, perhaps—just as the geese that stupidly discovered the enemies of Rome, and quorked and gabbled their discovery, are not dignified—they are only handed down as lucky geese. But when a man sets himself down to think out how things must be, and then goes forth and finds nature to correspond with his musings—such a man re-invents the works of the Creator. His comprehensive grasp has taken in the conditions of the great problem of creation; and mentally he has seen and felt IT MUST BE SO

Newton declared that the round earth *must be* flat at the poles, and he ciphered it out—how much, exactly how much the equatorial diameter ought to exceed the polar.

Columbus, in the deep musings of his soul, felt that there *must be* land to the west,—it may be the Indies—it probably is the India of the East; but there *must* be land there. He discovered America long before he set sail from Palos with his crew of cowards.

Kepler, patiently studying the silent heavens and counting the stars, was more active in the inward than the outward man. His three laws—laws that underlie all astronomy,—laws that govern the universe of matter—he drew forth from his great soul under the inspiration of silent converse with nature, as they dawned upon him He, too, felt it *must* be so—so the worlds *must* be moving. "Great God, I think thy thoughts after Thee," were his words ere yet he had verified his conclusions.

Such men are godlike, and such men,—mark it well,—have ever been holy and humble as well as godlike. To such men, whose grasp enables them to *invent* their discoveries ere yet they discover them—as it were, re-inventing the inventions of God,—to such men and such discoverers mankind does well in awarding immortal and ineffable renown. The finding of the jury is just—invention is greater than discovery. He that can invent the works of God is the greatest of all discoverers, because the greatest of all inventors.

A. S. P.

## The Hearing Ear.

Ask the preciousness of the word preached, not of the rich, but the poor, not of the learned but the simple, not of the gay, but the sorrowful, not of the critical, but the believing. People may have so much of ordinances that they may deem of them as the Church in the wilderness did of manna, which they considered 'light food;' whereas some, who have their faculties exercised by reason of use, find the gospel like the manna of the rabbins, which had the taste of every kind of food. Those who have heard most sermons, as, for example, our elders, professors, and the children and families of such are not the persons who partake of them with the greatest relish. "The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet." Ask the invalid, who has been to church rarely for years; ask the servant, who is seldom allowed to go; ask the nursing mother: ask the pious settler in distant lands of the west; ask the protestant dweller in popish lands; ask those who have lost their hearing. All these, supposing them to be God's children, will give you a comment on the forty-second psalm. Each of them will be able to say, "My soul thirsteth for God, for the living God: when shall I come and appear before God?"

While preachers address themselves to the high-priced pews, to professional and educated men, to distinguished visitors, and, alas! to reporters, they often know not that the person to whom the message comes with most power, and who perad venture is the best judge of it, is the most distant old woman in the gallery, the beggar in the stranger's pew, or the "poor man in vile raiment." James 2: 2.

In every church there are persons who long for the Lord's day, with intense hungering and thirsting for the word. No ordinary excuse will keep them away. They go with preparation, expectation, and supplication, and they are the persons who always go early. I have heard an intelligent and refined, but afflicted, lady say that the happiest hours she had during the week were those which she enjoyed in the house of God;—there the burden was graciously removed. There are many who have no books, or who have no time to read them, or who indeed never learn to read; such come to the service of God with very different purposes and results from the accomplished theologian, or the fastidious scholar Such a poor but blessed hearer is remembered by faithful ministers, who, amidst their fine dishes will sometimes drop a crumb of the children's bread' Such a worshiper may appropriate David's words, "I opened my mouth and panted, for I longed for thy commandments." "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth!" "My soul breaketh for the longing that it hath unto thy judgments at all times." "I have rejoiced in the way of thy testimonies, as much as in all riches." Or of an earlier than David: "I have esteemed the words of his mouth more than my necessary food."

Many things go to show that there were times in Presbyterian history, when preaching was more valued than now. Read in Calderwood, Wodrow, and Gillies, and you will find abundant example. They preached often, and earnestly, and long Now I would no more recommend long sermons to modern hearers, than middle age armour to modern recruits; yet the willingness of whole congregations to hear frequent and protracted discourses, shows the measure of their hunger and thirst. The fast days mentioned in John Howe's life, and the sacramental services remembered by many of us, were lengthened to a degree which would be intolerable, and therefore unadvisable; but must we not admit that our fathers took more delight in these exercises than we?

There is a fault both in preachers and people. Preachers aim at rhetoric and eloquence, and some even employ a very meretricious sort. It is, neither the rhetoric nor the eloquence that converts the soul. Simplicity, which is consistent with strength of argument and glow of passion, is necessary to make the word available to common hearers; and it is common hearers who have the greatest interest in preaching, because it is to many of them their only source of spiritual instruction. This class of hearers is uniformly pleased with sermons which teach them something, which have plenty of Scripture passages, and which are perfectly intelligible. Hear one of the greatest among Christ's ambassadors "Woe to those preachers," says Luther, "who aim at high and hard things, and, neglecting the saving health of poor unlearned people, seek their own honor and praise, and therefore to please one or two ambitious persons. When I preach I sink myself deep down. I regard neither the doctors nor magistrates, of whom are here in this church [of Wittenberg] above forty; but I have an eye to the multitude of young people, children, and servants, of whom are more than two thousand. I preach to those, directing myself to those that have need thereof. Will not the rest hear me? The door stands open unto them; they may be gone. I see that the ambition of preachers grows and increases; this will do the utmost mischief in the church, and produce great unquietness and discord; for they will needs teach high things touching matters of state, thereby aiming at praise and honor; they will please the worldly-wise, and meantime neglect the simple and common multitude. An upright, godly, and true preacher should direct his preaching to the poor simple sort of people, like a mother that stills her child, dandles and plays with it, presenting it with milk from her own breast, and needing neither malmsey nor muscadin for it. In such sort should also preachers carry themselves, teaching and preaching plainly, that the simple and unlearned may conceive and comprehend, and retain what they say. When they come to me or to Melancthon, or to Dr. Pomeranus, let them show their cunning, how learned they be;—they shall be well put to their trumps. But to besprinkle sermons with Hebrew, Greek, and Latin, savors merely of display, and suits neither time nor place." To these pithy sayings of Luther, let me venture to add, that the grand attraction of preaching is its evangelical savor. There is something in the gospel which suits the poor stricken heart of sinners. In any region of town or country, the house where the pure, free, unconditional, sovereign gospel is proclaimed, whether with high figure and mellifluous voice, or with rugged style and a stammering tongue, will be filled with hearers. As Dr. Rush used to say, "Shiloh is the great attraction, 'and unto Him shall *the gathering of the people be.*" Till a whole land becomes apostate, there will be pious members here and there who love to have the banner of redemption displayed, and to "see the King in his beauty." Every one of these will love the preached word. There is a fault also, a grievous fault, in hearers. We educate our children to undervalue the word, and overvalue the preacher. We encourage them by our example to run with itching ears, from one to the notability of the day, even to the neglect of their appointed place. If the elegant or popular pastor is away, and some aged man of God from the country preaches—"what a weariness is it!" When we come home on the Sabbath, how many comparisons between different orators; how much stricture on the blemishes and defects of our own pastor; how little attempt to draw attention to what has been said, or to deepen the impression! May it not be in requital for such contempt of ordinances, that God sometimes removes them, threatening as of old: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it." Amos 7: 11, 12.—*Presbyterian Magazine.*

## Colportage in Mexico.

At intervals during the last five years, the American Tract Society has had several colporteurs in Mexico. But the unsettled state of the country, rendering the work not only very expensive, but often extremely hazardous, has prevented its enlargement and may, for a season, suspend its prosecution.

One of the colporteurs, Mr. A. Reid, in 1850–51 visited Matamoras, Monterey, Guererro. Salinas Pueblo, and many other cities and towns In passing from point to point, he frequently stopped at the ranches on the way, and visited the families. But it was generally unsafe to cross the country alone. Travelers went in companies, and armed, on account of robbers, and frequently in the night, to elude the vigilance of marauding Indians. Spies, &c., often compelled to confine his efforts mainly to the larger towns and cities.

He found the people everywhere desirous of purchasing books, though the Romish priests frequently took occasion to denounce them as heretical, and the colporteur as 'a wolf in sheep's clothing.' So much, however, was the opposition of the priests that, in several instances, he thought it duty to withdraw, though the civil authorities were disposed to favor him. In one place, having called upon the Alcalde, made known his business, and exhibited samples of his books, that dignitary evinced his friendliness by immediately purchasing two dozen of each kind for the schools. Thus introduced to the people, the colporteur was making rapid sales, when the Alcalde sent for him to appear before the priest Finding that he would have to encounter bitter and deadly opposition, he left the place, and at the request of the Alcalde took back the books bought for the schools. *But generally the people would have books in spite of the priests.* They soon began to inquire with much interest for the book entitled, "The Religion of Money," saying they understood it went against the priests. Revisiting a town, he found that the bishop had been there, denouncing the books, causing some of them to be burned, and prohibiting all persons from receiving or reading them on pain of excommunication. Few, however, cared for his threats. The Alcalde told Mr. Reid it was his duty to inform him that his books were prohibited, but at the same time gave him to understand that he could sell as many as he pleased with impunity. He sold in that place all he had with him, and could have sold many more.

In all the places re-visited, there was great inquiry for Bibles. Few seemed to know much of the character or contents of the Bible; but their curiosity had been excited by the frequent references to it in the books, and by the fear with which the priests regarded it. At several fairs which the colporteur attended, there was frequently a great rush to his stand for Bibles and Testaments.

This eagerness for religious reading induced Mr. Reid to continue the work at the hazard of his life. He was frequently watched and marked as a victim by those who knew him to be in possession of money. On one occasion, crossing the country with two men professedly friendly, he saw them hold a short consultation, and then separate, one riding on rapidly, and the other falling back out of sight,—a sure precursor of evil. He could do nothing better than go on, praying and trusting in God. Left without a guide, he lost his way, and fell unexpectedly upon a ranch, where he was kindly treated and protected for the night. The next day he was fired at from the bushes by the wayside. The ball whizzed harmlessly by his head, and the robber, seemingly abashed at missing him when so near, made no further attempts. On another tour, after passing several ranches, in which from one to four men had been killed by Indians, he stopped for the night in a village which was attacked early the next morning by a party, who succeeded in carrying off a woman and some children. Afterwards, on leaving a town to return again, fearing he might be killed on the way, he put his money into the hands of an American friend for safe keeping. On returning, he learned that his friend, in going out a little distance from the town, had been shot More than once he was deserted in the hour of danger, and betrayed by Mexicans hired to guide and assist him. But though "often in perils," through a kind and watchful Providence he escaped with only occasional losses of property For will censure him for at length concluding that it was his duty to leave so dangerous a field, at least for the present.

## The Garret Revisited.

Sarcastic people are wont to say that poets dwell in garrets and simple people believe it. And others, neither sarcastic nor simple, send them up aloft, among the rubbish, just because they do not know what to do with them down stairs and "among folks," and so they close them under the head of rubbish, and consign them to the grand receptacle of dilapidated "has beens" and despised "used to be's," the old Garret.

The garret is to the other apartments of the homestead, what the adverb is to the pedagogue in parsing—everything they do not know how to dispose of, is consigned as a "dead adverb." And it is for this precise reason that we love garrets, because they *do* contain the relics of the old and the past—souvenirs of other and happier and simpler times.

They have come to build houses now-a-days, without garrets. Impious innovation!

You man of bronze and "bearded like the pard," who would make people believe, if you could, that you never was "a wee toddlin' thing' that you never wore "a rifle dress," or jingled a rattle-box with infinite delight; that you never had a mother, and that she never became an old woman, and wore mob-caps and spectacles, and may be, took snuff; go home once more, after all these years of absence, all booted and whiskered, and six feet high as you are, and let us go up the stairs together—in that old-fashioned spacious garret that extends from gable to gable, with its narrow oval windows, with a spider-web of a sash, through which steals "a dim religious light," upon a museum of things unnamable, that once figured below stairs, but were long since crowded out by the Vandal hand of these modern times.

The loose boards of the floor rattle somewhat as they used to do—don't they?—when beneath your little pattering feet, they clattered and clattered aforement, when of a rainy day, mother, wearied with many-tongued importunity, granted the "let us go up garret and play." And play? Desperately little of play have you had since; we'll warrant, with your locks of dignity and your dreamings of ambition.

Here we are now in the midst of the garret. That old barrel—shall we rummage it? Old files of newspapers—dusty, yellow, a little tattered! Tis the "*Columbian Star*?" How familiar the type looks. How it reminds you of old times, when you looked over the edge of the counter with the "letters or papers for father?" and those same *Stars*, just damp from the press, were carried one by one from the fire-side, and perused and preserved as they ought to be. Stars? Damp? Ah! many a star has set since then, and many a newturfed heap grown dewy and damp with rain that fell not from the clouds.

Dive deeper into the barrel! There! A booklle—up it comes in a cloud of dust. Old Almanacs, by all that is memorable!—Almanacs, thinleafed ledgers of time, going back to—let us see how far—184-, 183-, 182-,—before our time—180-,—when our mothers were children. And the day book—how blotted and blurred with many records and many tears.

There, you have hit your head against that "plate." Time was when you ran to and fro beneath it, but you are nearer to it now, by more than "the altitude of a copine." That plate is filled with forgotten papers of seeds for next year's sowing—a distaff with some few shreds of flax remaining, is thrust in a crevice of the rafters overhead, and tucked away close under the eaves is "the little wheel," that used to stand by the fire in times long gone. Its sweet, low song has ceased, and perhaps she that drew those flaxen threads, but never mind, you remember the line, don't you?

"Her wheel at rest, the matron charms no more."

Well, let that pass. Do you see that little craft careened in that dark corner? It was red once; it was the only casket in the house once, and contained a mother's jewels. The old red cradle, for all the world! And you occupied it once—aye, great as you are, it was your world once, and over it, the only horizon you beheld. Many a time you looked up with eyes as wide rocked in that little barque of love, on the hither shore of time, fast by a mother's love to a mother's heart.

And there attached to two rafters are the fragments of an untwisted rope. Do you remember it, and what it was for, and who fastened it there? 'Twas "a children's swing." You are here, indeed, but where are Nelly and Charley? There hangs his little cap by that window, and there the little red frock she used to wear. A crown is resting on his cherub brow, and her robes are spotless in the better land.

But we must not tarry longer now, but will return some other day, for that old Garret is more nearly like a human heart, full of gentle and tearful memories, than aught else on earth save the communion with God. God keeps that Garret with all its treasures safe, though fame may prove a vision, fortune an idle dream, and the aspirations of men fruitless.

Let the reflections upon the past be tempered with a spirit of humility and submisson to a Divine hand, for the relics of nature as well as artistic skill must be laid aside to waste by the corroding touches of the finger of time.

A letter from Michigan in the *Home Missionary* for August, tells a first rate story of what the ladies can do for temperance, if they just set about it.

## A Rum Shop Closed by the Ladies.

Certain efforts put forth by our ladies in furtherance of the temperance cause deserve mention:

In a section of the village there has always been a strong public sentiment in favor of temperance, by the force of which, appropriately applied, an end has been speedily put to sundry enterprises in the way of liquor selling. But some time ago a grocery was opened by a German, who persisted in retailing strong drink in spite of various attempts to dislodge him. Unfortunately the law was on his side. He had complied with the provisions of the statute, which allows any one to sell on giving bonds to a certain amount, on the principle of the Wisconsin law.

A few weeks ago the ladies determined to take the matter in hand. Thirty or more of them organized themselves into companies of six each, and commenced a course of systematic visitation. one company going together each day. At first, though the man was somewhat disconcerted at the unexpected honor of a visit from six ladies, he was disposed to treat the matter as a very good joke, and facetiously recommended his liquors to the visitors. The next day, when another company called, he became angry, and scolded and threatened. The day after, the visiting committee found the front door of the store closed against them, but speedily made their way in through the back door. By the middle of the week the men became thoroughly alarmed; and about the hour for expected a visit, he locked up store and went away. The ladies called as usual, but, of course, without gaining admittance About sundown, however, the man returned, and had hardly got the shop opened, and everything ready to supply his waiting customers, when in filed the platoon of visitors, with their tongues unloosed, and their zeal raised to a higher pressure from having been the longer repressed. On Friday, the man was gone, and his store closed, the most of the day. He returned towards evening, and not daring quite yet to open his store, had stopped in at the blacksmith's shop, and was there condoling with one or two friends, in fancied security, when his unwelcome visitors were again upon him with their faithful reproofs. On Saturday, not a single detachment, but the whole regiment of ladies waited upon him in a body, and labored with him sufficiently, as they thought, to last over the Sabbath. Meantime they circulated a paper, to which they procured the signatures of most of the families in that part of the town, pledging themselves to purchase nothing at that store so long as liquor was sold there. The next week one of the man's bondsmen left the place, and being unable to get new bail, in consequence of the movement of these ladies, he discontinued the open sale of liquor. More recently they have suspected him of selling illegally, and have appointed a committee to prosecute him.

## Civilization and Slavery.

Civilization and its laws say that to have two husbands and two wives living at the same time is bigamy, and is a capital crime by wife or husband.

*Slavery abrogates this law.*

Civilization and its laws say that the mind should be developed by education.

*Slavery abrogates this law.*

Civilization and its laws say that a man should be constantly aspiring to higher condition s, because brutalizing treatment and condition s tend to degrade and stultify the mind, to ren der t race a race of beasts.

*Slavery abrogates this law.*

Civilization and its laws say that licentious intimacy between a man and his servants tends to demoralize society, and should be punished by state prisons.

*Slavery abrogates this law.*

Civilization and its laws say that to sunder domestic ties, to mingle human beings indiscriminately in order to breed human beings indiscriminately, like hogs for a market, tends to destroy the foundation of all morality.

*Slavery abrogates this law.*

Jesus declares that fearing God and keeping the commandments constitutes the whole duty of man. The commandments declare that man shall not commit adultery, and shall love his neighbor as himself; and common law and common sense declare that he who promotes adultery commits the crime itself.

*Slavery then wars against Jesus.*

BOYHOOD AND ITS CLATTER.—Few men have any objection to "making a noise in the world;" and all boys delight in a hideous racket, when produced by themselves. Observe the relish with which they "holler," stamp, pound on tables, upset chairs, slam doors, drive nails, roll blocks of wood down stairs, throw missiles against a building, draw sticks across a slat fence, discharge crackers and pistols, rattle castanets, thump tin pans, blow penny trumpets, scrape cracked fiddles, ring bells, jingle money, shake buttons or marbles, tread round in squeaking shoes, mimic the cries of animals, and plunge in to the hubbub of a fire or an accident. The first whistle a youngster gets hold of—no matter how "dearly" he "pays" for it—drives him almost crazy with hilarious joy, and at the same time drives those about him almost crazy with earsplitting, brain-tearing, nerve-racking shrillness. —*Boston Literary Museum.*

## Granny's House.

BY THE AUTHOR OF MARTHA HOPKINS, ETC., ETC.

Comrades, leave me here a little, while as yet 'tis early morn,
Leave me here, and when you want me, sound upon the dinner-horn.
'Tis the place, and all about it, as of old, the rat and mouse
Very loudly squeak and nibble, running over Granny's house.
Granny's house, with all its cupboards, and its rooms as neat as wax,
And its chairs of wood unpainted, where the old cats rubbed their backs,
Many a night from yonder garret window, ere I went to rest,
Did I see the cows and horses come in slowly from the west;
Many a night I saw the chickens, flying upward through the trees,
Roosting on the sleety branches, when I thought their would freeze;
Here about the garden wandered, nourishing a youth sublime,
With the beans, and sweet potatoes, and the melons which were prime.
When the pumpkin vines behind me, with their precious fruit reposed,
When I clung about the pear-tree, for the promise that it closed,
When I slipt into the dinner, far as human eye could see,
Saw the vision of the fire and all the dessert that would be.
In the spring a fuller crimson comes upon the robin's breast;
In the spring the noisy pullet gets herself another nest;
In the spring a livelier spirit makes the ladies' tongues more glib;
In the spring a young boy's fancy lightly hatches up a fib.
Then her chest was plump and fatter than should be for one so old,
And she eyed my every motion with a mute intent to scold.
And I said, my worthy Granny, now I speak the truth to thee,
Batter-butter it, I have eaten all the apples from one tree.
On her kindling cheek and forehead came a color and a light,
As I have seen the rosy red flashing in the mother night,
And she turned—her fist was shaken at the coolness of the lie;
She was mad, and I could see it by the mapping of her eye,
Saying I have hid my feelings, fearing they should do thee wrong,
Saying, "I shall whip you, Sammy, whipping, I shall go it strong!"
She took me up and turned me pretty roughly, when she'd done,
And every time she shook me I tried to jerk and run;
She took off my little coat and struck again with all her might,
And before another minute I was free and out of sight.
Many a morning, just to tease her, did I toll her stories yet,
Though her whisper made me tingle, when she told me what I'd get;
Many an evening did I see her where the willow sprouts grew thick,
And I rushed away from Granny at the touching of her stick.
O, my Granny, old and ugly, O my Granny's hateful face,
O, the empty, empty garret, O, the garden gone to weeds!
Crosser than all fancy fathoms, crosser than all songs of seas,
I was puppet to your threat, and servile to your shrewish tongue.
Is it weird to wish thee happy, having seen thy whip decon a boy with lower shoulders, and a narrower back than mine?
Hark! my merry comrades call me—sounding on the dinner-horn;
They to whom my Granny's whippings were a target for their scorn.
Shall it not be scorn to me to harp on such a mouldered string?
I am shamed through all my nature to have loved the mean old thing;
Weakness to be wrath with weakness; woman's pleasure, woman's pain,
Nature made them quicker motions, a considerable sight
Woman is the lesser man, and all thy whippings matched with mine,
Are as sunlight unto sunlight, and as water unto wine.
Here at least when I was little, something, oh, for some retreat
Deep in yonder crowded city, where my life began to beat
Where one winter fell my father, shipping off a keg of lard,
I was left a trampled orphan, and my case was pretty hard;
Or to burst all links of habit, and to wander far and fleet,
Or from farm-house unto farm-house, 'till I found my mother Pete;
Larger sheds and barns and newer, and a better neighborhood,
Greater breadth of field and woodland, and an orchard just as good.
Never comes my Granny, never cuts her willow switches there;
Boys are safe at Uncle Peter's, I'll bet you what you dare.
Hangs the heavy-fruited pear-tree; you may eat just what you like,
'Tis a sort of Little Eden, about two miles off the pike.
There methinks would be enjoyment, more than being quite so near
To the place where even in manhood I almost shake with fear.
There the passions, cramped no longer, shall have scope and breathing-space,
I will 'scape that savage woman, she shall never rear my race;
Iron-jointed, supple-sinewed, they shall dive, and they shall run,
She has caught me like a wild goat, but she shall not catch my son.
He shall whistle to the dog, and get the hooks from off the shelf,
Not with lidded eye-sight, cutting ugly whips to whip himself.
Fool again, the dream of fancy! no, I don't believe it's bliss,
But I'm certain Uncle Peter's is a better place than this.
Let them herd with narrow foreheads, vacant of all glorious gains,
Like the horses in the stables, like the sheep that crop the plains;
Let them mate with dirty cousins, what to me were style or rank,
I the heir of twenty acres, and some money in the bank.
Not in vain the distance beckons, forward let me urge my load,
Let our cart-wheels spin till sundown, ringing down the grooves of road,
Through the white dust of the turnpike she can't see to give us chase,
Before seven years at Uncle's, than fourteen at Granny's place
O, I see the blessed promise of my spirit hath not set,
If we once get in the wagon, we will circumvent her yet.
However these things be, a long farewell to Granny's farm,
Not for me she'll cut the willows; not at me she'll shake her arm.
Comes a vapor from the margin, blackening over heath and holt,
Cramming all the blast before it, guess it holds a thunderbolt;
Wish 'twould fall on Granny's house, with rain, or hail, or fire, or snow.
Let me get my horses started Uncle Peterward, and I'll go.

## Plain Talk.

Rev. Alfred M. Lorraine, of Ohio, in giving in the *Western Christian Advocate* some account of his journeying to and incidents in and about Boston, makes the following allusion to the body of which he was a member:

"GENERAL CONFERENCE.—This roused up more self-confidence in me than was ever realized before. I used to think that I was less than the least of all saints. But when I saw stiff-bearded veterans clamoring for the rostrum, when I saw distinguished writers on sanctification impatient of contradiction, when I saw beclouded doctors rising in their own fog, and inflicting prosaic speeches on men of clearer conception, ready for the question.—I almost said, 'Lord, I have seen an end of all perfection, but thy commandments are exceeding broad.' And I *did* say, 'Thank God, I am not like other men!' Yea, to come to a full confession, I felt that I was too religious for the crisis. Sometimes I felt like putting forth a 'blizzard;' but I measured the conflict, counted the cost, and saw clearly that in my efforts to get the floor I would have all the breath knocked out of my sails. There were some, however, who sat calmly on tumult's wheels."

CONCENTRATION.—It is said that a singular duel was once fought, in which the weapons were lighted candles, each combatant being at liberty to apply the flame of his candle to the half naked body of the other in whatever way he chose, and whichever cried out first was to be considered vanquished. One applied his candle to various parts of his antagonist, singeing and scorching him in a manner pitiful to behold, but the other kept his candle steadily to one spot, and soon forced the first to cry out for mercy. Now it will ever be thus in the affairs of the world: the man who scatters his attention to many objects simultaneously will produce no result in comparison with him who concentrates. But it is not in the affairs of this world alone that concentration is valuable; to the Christian this faculty is even more indispensable. How much, how very much is lost in reading the Scriptures or hearing the preaching of the Word for want of concentration of mind on what is read or heard How much is lost in public and private prayer by distraction and wandering! How sadly does the singing of the praises of God fail of its legitimate effect when there is merely, as is too often the case, "a solemn sound upon a thoughtless tongue." Oh it is incalculable, the extent to which the public and private services of religion are rendered useless, or it may be worse than useless, by want of attention!

A MISSIONARY'S FAITH.—"I seem to see in the near future the beginning of that glorious career, which is to terminate in the total destruction of these idols, and in the setting up of Messiah's throne. Years of toil, of trial, of hopes disappointed and renewed; it may be the blood, the lives of many of God's faithful servants, are between us and that day; but never have I felt so sure of its approach. Never have I felt a stronger desire to have strength given me to labor on in this field. Never have I felt as now, that I could call upon you from the fullness of the soul, Send us *men, men, men.*"

## Liberty to Teachers.

We clip a few sentences from an article on the New York Free Academy, in the *Home Journal*, because, if not entirely, they are more than half true. Some teachers may be disposed to magnify their office in an objectionable way; but such teachers as committees should appoint ought to be treated in the spirit of the *Journal's* remarks:

"It is a principle not yet embodied in any system of education in this country, but absolutely essential to the success of any system, that the teacher should be independent of boards and committees. Their office is to select their man, state to him what they want done, and leave the mode of operation to be regulated by him alone. They have no more right to interfere in the details of a school than the owner of a ship has to dictate to the captain how often she shall tack, or than a contractor to complain of a mason for holding his chisel in the right hand instead of the left. If the stone is well-hewn, if the ship makes a quick and safe passage, if the pupils do really acquire the knowledge and the virtues which they go to school to learn, it is enough. If after a fair trial the pupils do *not* make the desired progress, the board has its remedy—not in interference—but in—we need not say what. The board has to do with the *results* of a teacher's plans and labors, not with the plans and labors themselves."

The following lines were addressed, about the year 1814, to Miss Mayo, of Virginia (now Mrs. General Scott), by John Howard Paine (the author of "Home, Sweet Home"), whose death at Tunis, Africa, has been recently chronicled in the papers.

Last night, while restless on my bed,
I waited for the dawn of morrow,
Soft slumbers eased my aching head,
And soothed in fairy dreams my sorrow.

I stood in that serene retreat
Which smiles in spite of stormy weather,
Where flowers and virtues clustering meet,
And cheeks and roses blush together.

Where soon twelve sylph-like forms, I dreamed,
Successive on my vision darted,
And still the latest comer seemed
Fairer than she who just departed.

But one there was, whose azure eye
A melting holy luster lighted,
Which censured while it wailed the sigh,
And chid the feelings it excited.

"Mortal," a mystic speaker said,
"In these the sister months discover;
Select from these the brightest maid,
Prove to the brightest maid a lover."

I heard, and felt no longer free,
From all the rest I gladly sever,
And in perennial joy with thee,
Dear May O! could abide forever.

## Sleep.

No person of active mind should try to prevent sleep, which in such persons only comes when rest is indispensable to the continuance of health In fact sleep once in twenty-four hours is essential to the existence of mammalia as the momentary respiration of fresh air. The most unfavorable condition for sleep cannot prevent its approach. Generals, admirals, their aids-de-camps, couriers on their horses, whilst soldiers fall asleep on the field of battle, amidst all the noise of artillery and the tumult of war. During the retreat of Sir John More, several of the British soldiers were reported to have fallen asleep upon the march, and yet they continued walking onward; thus the most violent passions and excitement of mind cannot preserve even powerful minds from sleep; thus Alexander the Great slept on the field of Arbela. and Napoleon on that of Austerlitz. Even stripes and torture cannot keep off sleep, as criminals have been known to sleep on the rack Noises which serve at first to drive away sleep, soon become indispensable to its existence; thus a stage coach stopping to change horses, wakes all the passengers. The proprietors of an iron forge, who slept close to the din of hammers, forges, and blast furnaces, would awake if there was any interruption to them during the night; and a sick miller, who had his mill stopped on that account, passed sleepless nights until the mill resumed its usual noise. Homer, in the Iliad, elegantly represents sleep as overcoming all men, and even the gods, excepting Jupiter alone.

The length of time passed in sleep is not the same for all men; it varies in different individuals and at different ages; but it cannot be determined from the time passed in sleep, relative to the strength or energy of the functions of the body or mind. From six to nine hours is the average proportion, yet the Roman Emperor, Caligula, slept only three hours, Frederick of Prussia and Dr. John of Portugal consumed only four or five hours in repose, while the great Scipio slept during eight. A rich and lazy citizen will slumber from ten to twelve hours daily. It is during infancy that sleep is longest and most profound. Women also sleep longer than men, and young men longer than old. Sleep is driven away during convalescence after a long sickness, by a long fast and abuse of coffee The sleepless nights of old age are almost proverbial. It would appear that carnivorous animals sleep in general longer than the herbivorous, as the superior activity of the muscles and senses of the former seem more especially to require repair. —*Scientific American.*

## "Never, since I was a Child."

These words affected me very deeply. They came to me through the grate of a prison door, from a young man about twenty-five years of age, of good form and intelligent countenance, but quivering and trembling from the effects of intemperance. "When were you brought in here?" "Yesterday." "On what charge?" "Drunkenness and disorderly conduct." "Where are you from?" "Philadelphia." "What was your occupation there?" "Some years ago I had a very good place in a draper's store, but I fell into bad habits and lost my place Then I tried peddling books. Yesterday I came here and became intoxicated, and was taken up and put in jail." "Were you religiously brought up?" "Not by my parents: but I had religious instruction in the Sunday-school." "Then you have attended Sunday-school?" "Yes, sir." "What were your first steps astray?" "Going about in the evening and taking walks out into the country on Sunday." "Did you drink when you went on those excursions?" "Sometimes we did, sometimes we didn't." "Have you been in the habit of praying to God?" "*Never, since I was a child.*"

## Nutritious Preaching.

"Do you like Dr. S. as well as ever?" was the question once addressed to a member of the Assembly's church.

"O, yes; his sermons are roast-beef and plum-pudding to us for a whole week."

This was high praise, surely, and bespoke a full larder, as no small skill in setting out the feast. It gives us at once an idea of the man and of his sermons, and of the study, too, whence such sermons came. We catch a glimpse of a quiet room, better stocked with standard works than with the literature of the day, the scene of a patient, prayerful man, rising from his knees to adjust his manuscripts for the day, and of an open Bible on the study table The hat and cane are laid aside; for he has already paid a visit to the suffering family in the adjoining alley, or to the sick bed of a dying parishioner; and "it is well before preaching to look over the verge." While such a man writes let no one needlessly intrude; for the robbery of his hour is the plundering of a whole congregation. In a minister's study hour, the talk of the lips tendeth to penury."

A CAUTION.—In an excellent book for the traveler's pocket, called the *Railway Guide for the New England States*, we find the following item among other matters of admonition which are given in the name of the superintendents: "We respectfully beg leave to remind gentlemen who *spit*, that the car floors cannot be washed while the train is in motion." We hope that in a few years such a caustic reminder will be unnecessary, and that its object and point will be hardly comprehended.

## A Plea for Eggs.

BY MRS. F. BOXER.

Be gentle to the new-laid egg,
For eggs are brittle things;
They cannot fly until they're hatched
And have a pair of wings;
If once you break the tender shell,
The wrong you can't redress—
The yolk and white will all run out,
And make a dreadful mess.

'Tis but a little while, at best,
That hens have power to lay.
To-morrow eggs may addled be,
Although quite fresh to-day.
O! let the touch be very light
That takes them from the keg;
There is no hand whose cunning skill
Can mend a broken egg.

THE POPE.—I have seen the Pope in all his pomp at St. Peter's, and he looked to me a mere lie in livery. The Romish controversy is doubtless a much more difficult one than the managers of the Religious Tract Society fancy. because it is a theoretical dispute; and in dealing with notions and authorities, I can quite understand how a mere student in a library, with no eye for facts, should take either side or the other. But how any man, with clear head and honest heart, and capable of seeing realities, and distinguishing them from scenic falsehoods, should, after living in a Romanist country, and especially at Rome, be inclined to side with Leo against Luther, I cannot understand.—*Sterling.*


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When contemporary history circulates unchallenged, amidst the actors of the scenes it narrates,—that is evidence of its veracity. When we go a step further, and produce the positive endorsement of some among those actors, of the most eminent and best qualified to judge, and that given while yet the events are fresh in their memories, our history, thus indorsed, may fearlessly claim to be settled upon a foundation which the future can never shake. Such evidence we now produce. Our first authority is Daniel Webster, than whom no man living better understands the whole history of his country; and it is thus written in a letter to the author, dated from that Senate chamber where his words wear forth to the ends of civilization. "I cannot better express my sense of the value of your History of the United States, than by saying that I keep it near me as a book of reference, accurate in facts and dates." The next presented is the unimpeachable testimony of an eminent patriot of New York, Mr. Dickinson, late of the U. S. Senate. He says, in a letter to the author, 'I have given your sheets an attentive perusal, and can find no suggestion of error to communicate' Having been an actor in the scenes you have sketched, I am cheerful to declare, that I find them truthful and correct."

Lafayette himself read and criticised my history of the Revolution; and Henry Clay, a name worthy to be mentioned in the same connection with Lafayette, read and given some corrections to parts of the history in which he was an actor; all the slight suggestions by either have been carried out by the author.

John Marshall, late Supreme Justice of the United States, whose upright and fearless decisions are known far beyond its